January-February 1978

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BRIAN G. COOPER
Impressions of Religion in Japan

BOOKS REVIEWED INCLUDE

Rebirth of the Occult Tradition; The Tao Is Silent; Kuntaka's Vakrokti-Jīvita; Vidyāraṇya's Jīvanmuktiviveka; *The Buddhist Way of Action; Compassion Yoga; Ecological Humanism; Tribe, Caste, and Religion in India.*

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Point out the 'Way'
—however dimly and lost among the host—
as does the Evening Star
to those who tread their path in darkness.

THE ARYAN PATH

VOLUME XLIX. NO. 1

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"Aryan" has no racial meaning here. Arya (*Sanskrit*) = *Noble*

THE ARYAN PATH

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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

VOL. XLIX JANUARY–FEBRUARY 1978 No. 1

M. A. RUCKMINI

Ethics as the Basis of International Law

[We reprint this article from THE ARYAN PATH, February 1943.—ED.]

SINCE THE DAWN OF CIVILIZATION, mankind has too often relied on brute physical force for the settlement of international claims and conflicts, with the result that precious lives and property are lost in merciless mass-murders and massacres. I propose in the following paragraphs to argue a plea for Ethics as the one basis for International Law. Diverse as have been the metaphysical theories and schools of philosophy since man began to probe into the mysteries of Nature and of Existence, one striking feature in the bewildering maze of speculation is the subterranean current of thought running through all these different channels of intellection, i.e. the remarkable discovery that man is not to be identified with his body, mind, and senses, but with something above all these—call it *Atman*, Consciousness, God, or by whatever other name; and that all men in their essential nature are only manifestations of the Infinite, the primal source and abode of everything, including consciousness.

This ultimate principle of the Universe, the nature of man's self, and the relation of one human being to another of his species—these have resulted in a code of conduct which regulates the activities and the behaviour of men. That science of conduct has been called Ethics. The aim of Ethics is to show how best men should lead their lives, to point out what distinguishes men from animals, and to guide in proper directions the cognitions, emotions, and volitions, mind and body and senses, in accordance with the supreme spiritual ideal to be achieved. In the words of the *Bhagavad-Gītā* : " Whosoever regards the happiness or misery of another person even as he does his own, he is to be regarded as the best of Yogis."

Again, in another stanza we read : " He whose mind is steadfast in yoga, sees his own self in all creatures and all creatures in his own self, for he sees God in all."

The necessity for Ethics has been felt to be absolutely compelling and obligatory. From time immemorial, there has been no system of thought that has not dwelt on Ethics side by side with metaphysics. We see ideas of good conduct underlying Plato's *Republic*; and Herbert Spencer's *Inductions of Ethics* is well known. Even the Advaita school of philosophy, which regards the world as only an illusory phenomenon, is not without its own code of Ethics. Buddhism went to the extreme of emphasizing active Ethical principles and doctrines of Right Conduct even at the risk of relegating to a secondary place the metaphysical quest and theories. Mahatma Gandhi in our own day has stated, in his laconic style, that " my service to my people is part of the discipline to which I submit myself in order to free my soul from the bonds of flesh." Tagore's absolute emphasis on Ethics is thus expressed:

> Our love of life is really our wish to continue our relation with this great world. This relation is one of love. We are bound to the world with a deeper and truer bond than that of necessity; our soul is drawn to it.

This reminds one of Coleridge's view:

> A love which beginning in the cradle binding him to his mother widens in ever broadening circles as life enlarges, including the children of the home, the villagers, the tribe, the nation, at last reaching out and taking in the whole human race and learning that there is a still larger life in which we live, move, and have our being, towards which we tend and by which we are led and inspired.

In utterances like these we find the swinging of the pendulum from Religion to Ethics.

That this widening of consciousness has led to the *ethicization* of the volitions of men can be realized in the evolution from individual to family, from family to nation, and from nation to federation. The mere recognition of pleasure as an object of individual aspiration is one-sided and does not fully satisfy the spiritual cravings of mankind. There should be an adequate outlet for spiritual energy in the satisfaction of other values as well. For instance, thirst for knowledge, desire for truth, love for art, beauty, etc. give a peculiar satisfaction to the mind, not afforded by tangible pleasures. On the other hand, the higher emotions of love, reverence, pity, and friendship do not demand pleasure or satisfaction for oneself, but elicit an excruciating measure of suffering and sacrifice. So the consummation of all human action must be the living of a larger life, call it *Brāhmī-sthiti* or by any other name.

If ethical conduct was found necessary even in primitive society when man had very little connection with the outside world, much more so is it an inescapable obligation at the present day, when whole nations are knit together, one way or the other, by various causes, scientific and cultural. The modern inventions of radio, telegraphic communication, and the cheap printing-press make it absolutely impossible for one to shut his eyes to the outside world, even if he wants

to do so. The threatening discoveries of destructive engines, poison-gas, etc. prevent even the most philosophical nations like India, which had so long relegated material civilization and political achievements to a secondary place, from sitting with hands folded, as mere spectators. Even India has been unable to resist the cataclysmal force of circumstances threatening on all sides and is being led on to some sort of action, violent or non-violent, passive or aggressive, or whatever its nature may be. The Civil Disobedience Movement of Mahatma Gandhi is a glaring instance of the failure of mere speculative theories to satisfy the needs of men.

Man cannot rest content only with bliss promised in a future state of the world but wants here and now to satisfy the cravings of his human physiological and psychological make-up or constitution. That the spirit of vindictiveness, of suspicion, of fear and rivalry, engendered by the war, which the provisions of peace-treaties have served to perpetuate and to foster, has led to an enormous increase of national competitive armaments which in its turn has accentuated the effects of world-wide depression and nervousness is a truth that even the most superficial observer would not fail to note. That a narrow and brutal nationalism, which the post-war period of self-determination (so-called) has served to perpetuate and to reinforce, has been chiefly responsible for the policy of high and prohibitive tariffs, so injurious to the healthy growth and flow of international trade and to the mechanism of finance and international wealth, is a fact which few would venture to dispute.

There is thus urgent and imperative need for the nations of the present day to act in conformity with the principles that would uplift the nations as a whole and not make one nation destroy another in cut-throat competition. This no-one can deny. Here comes in the conception of International Law, i.e. law governing the relations of nations with one another in their intercourse, political, economic, and, above all, cultural and spiritual. There is a compelling and insistent need for a new world-order, a world organically united and unified in all its essential aspects and not disrupted by economic distress, political exploitation and confusion, financial crises and upheavals, and religious restlessness and racial animosities, which at present seem to conspire with one another to add immeasurably to the miseries and burdens of the war-weary world.

To arrive at sueh a dynamic and spiritual world order the following suggestions could be made:

(1) The spirit of " I and mine " which the ancients so rightly described as the root of all evils has now taken the shape of narrow political consciousness and a possessive economic spirit. These should be cut at their very foundations—nipped in the bud. Ethical ideas like " God is truth " should be reversed to give greater force to the principle " Truth is God." This principle of truth conceived as love for all humanity should be injected into the life-blood of nations and should be made to circulate in the veins of every modern dictator, so that he might be compelled to honour his peace-pacts.

(2) What one nation cherishes as ideals of freedom and democracy is equally

necessary for other nations as well. This should be conceded and acted upon by all the nations. The Biblical dictum, "As you would that men should do to you, do you also to them" should be translated into effective action.

(3) More emphasis should be laid on duties than on rights. The deplorable tendency of modern times is for each nation to be ever more zealous in guarding its rights but not half so enthusiastic in discharging its duties to others.

(4) Finally, the spirit of true religion and ethics as expounded in the opening *mantra* of the *Īśāvāsya-Upaniṣad* stands in urgent need of actually being lived in the daily conduct of all citizens of the world—politicians and economists, scientists and industrialists, *not* excluded. The verse runs thus:

> By one supreme Ruler is this universe pervaded, every world in the whole circle of nature. Enjoy pure delight, O man! by abandoning all thoughts of this perishable world and covet not the wealth of any creature existing.

That the world is perishable needs no demonstration or proof in its present chaotic state. The gorgeous display of wealth, with all its direction in wrong channels, the licentious sensualism of ease and affluence, unsettle the balance of mind of the unsophisticated and plunge them into the sea of worldly ambitions and earthly anxieties of passion, hatred, and jealousy. The tantalizing thirst for possession and man's unquenchable desire for adding territory to territory only inflame his possessive inclinations all the more, like oblations of clarified butter poured into fire. Worst of all, this canker of desire blinds him to all the glorious and ennobling aspirations of an everlasting life, aspirations which spring from a conscious conviction that Nature, with her immutable laws and inexhaustible resources, is not a conglomeration of chance but is the positive edifice of an ever-active, moving spiritual principle. The second verse equally forcibly rallies all men under its banner by sounding the clarion call:

> Aspire thou, O Man! to live in virtuous deeds for a hundred years in peace with thy neighbours. Thus alone and not otherwise will thy deeds not contaminate thee.

But let not the glorification of this universal moral law be misunderstood as the subversion of the foundations of the existing social order. It seeks only to broaden its basis, to remould its institutions, in a manner consistent with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the bright flame of patriotism in men's hearts nor to extinguish the light of national autonomy. It does not ignore, nor does it attempt to suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thoughts and habits, that differentiate the peoples and the nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has till now animated or energized the human race. It insists on the subordination of national interests and impulses to the imperative claims of a unified world. It repudiates excessive centralization on the one hand and disclaims all attempts at mechanized

or mechanical monotony or uniformity on the other. Its watchword is "Unity-in-diversity." It is towards such a goal, the goal of a new world order, divine in origin as envisaged in the *Puruṣasūkta*, all-embracing in its scope, equitable in its principles, challenging in its appeal, that harassed humanity should strive.

Humanity has today strayed too far from the ancient ideals of love and spirituality. Pet theories and slogans of democracy and independence cannot save or redeem mankind. No scheme which the calculations of the highest statesmanship can devise, no doctrine which the most efficient economist can formulate, no principle which the most ardent moralist can inculcate, can discover the panacea for the ills of contemporary mankind. The poison of aggression and exploitation is slowly but steadily eating into the vitals of human society and civilization and it is high time that really effective remedies were discovered. Political and economic theories will not do; Man is not merely an intellectual animal to be satisfied with scientific progress. He is above all a spiritual entity. Not merely the head, the heart also must be purified. The purified and practised perception of spiritual truths of the *Īśāvāsya-Upaniṣad,* and their translation into daily life and conduct, would alone save mankind. Stern and rigorous moral discipline must prevail. Physical force must disappear. That is the pure, timeless, safe Aryan Path. The Kingdom of God can be reached only by those who have the perception and the courage to walk along the Aryan Path undeflected by distractions, disabilities, and the myriad-shaped mundane hedonisms.

M. A. RUCKMINI

Soul

A lute of fragile strings
is played on
with tender fingers.
A harmonious sound
comes out of its strings, when
they're touched with virginal finger-tips.
The delicacy of every string
is of the soul.

Y. N. VAISH

Search for Meaning and Purpose

Christopher Booker's "Saturday Column" in *The Daily Telegraph* is always stimulating, but "Don't Get Lost in the Maze" (8 October 1977) is especially moving and profound, in that he deals there with what seems to him the one basic question in life.

He describes how the shattering experiences of a friend that left her in complete despair ended by awakening her to an inner centre in herself, which not only transformed her, but enabled her to light up other women's empty lives, by setting up an organization for constructive, satisfying work. Booker looks at the work of John Fowles and Tolstoy, both novelists of quest—as Sylva Norman described Claude Houghton. The hero of Houghton's first bestseller, *I Am Jonathan Scrivener*, was seeking the one activity that should unite and give meaning and purpose to all activities. All Fowles's heroes search desperately and vainly for that same "elusive, mysterious thread ... the only truly life-giving thing in the world." Tolstoy's characters seem to find it, but he himself, as Booker points out, clearly had not. The question, then, is "How can people be *given* a first hold on that thread?" Neither religion nor psychology at their surface levels lead one out of the maze, and Booker found from the mass of correspondence received after one article of his how general was the cry "Where can I find myself?" Wisely he recognizes that neither in joining groups, nor by isolating onself, is the answer to be found.

> Not for nothing does the myth and literature of the world harp on the mysterious, unfathomable link between death and rebirth. You certainly cannot experience the second without the shattering, inexplicable eruption of the first. Without knowing what it is really to lose all hope and meaning, it is impossible to find the reality of either.

He himself had, a year before, the terrible experience of watching the long, slow self-destruction of someone very dear to him, someone who sorely needed such a thread of salvation. Nevertheless he writes that the experience and its memory had the most profound effect on him.

> "Unless a man shall lose his life" he cannot find it, is one of those remarks ... which can only come to have meaning for each person in his or her own ways, as he or she actually comes to experience what it means. But ... those who *have* found that truth alone in themselves, discover with joy that they are in very good company.

The little classic of Western Mysticism, *Light on the Path*, too has a message of hope for the battle of life, when it portrays the nature of the true Self within, and the help it gives, when the personality stands aside, or is forced by the buffetings of fate to let go its dominance.

> ... he is thyself, yet infinitely wiser and stronger than thyself. Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry reach his listening ear then will he fight in thee and fill the

dull void within. And if this is so, then canst thou go through the fight cool and unwearied, standing aside and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss. ...

He is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth. When once he has entered thee and become thy warrior, he will never utterly desert thee, and at the day of the great peace he will become one with thee.

Dr. Raymond Moody's *Life After Life* and its sequel (as well as other sources) have presented the many independent testimonies of people who have been resuscitated from clinical death and who have described independently the contact between their personal being and their divine counterpart, a "being of light," a meeting that has transformed the very quality of life on their return to it.

White On Her Cool Black Bough

Bright, cold and distant as the stars: yet not the heavens
we seek; shaped like the rose and fragrant: yet not Eden
do we walk when the images of things we take
and, like a syllabary, use to redesign
our life as children learn to read. We know we do
not know far star, or rose, cedar or pine or stream;
taking their careless wealth with no thought or humble thanks
we use their bright currency to buy release, to change
lead into gold, grief into joy, a dream of love
into a waking paradise beyond time but now,
beyond space but here; time murderous, separating
space are made an inmost now and uttermost here.
We know we do not know the stars, we cannot read
the syllables we put together nor the whole;
yet they make the gladness of the heart: the happy
dove that moans white on her cool black bough in scented woods

EDWARD SARMIENTO

VIJAY K. CHAVDA

Understanding Sri Krishna Prem

[Shri Vijay K. Chavda has long-standing family connections with the Mirtola Ashram, where Śrī Krishna Prem did his magnificent life-work for so many years. When we received, for review, the book *Initiation into Yoga,* Shri Chavda was requested to review it. What he wrote, however, has turned out more than a review: an appreciative summing up of the perspective in which Śrī Krishna Prem set the essential problems of human life.—ED.]

THIS IMPORTANT BOOK* has two distinct parts: a Foreword by Śrī Madhava Ashish giving an outline of Śrī Krishna Prem's life, a remarkable phenomenon, which takes thirty pages, and nine essays of various lengths, taking the rest. The first essay, twice printed but long out of print, gives the title to the book.

The present edition comes out at a critical period of growing human inquiry all over the world into the secrets of the inner Path by a proper understanding of *yoga.* In a way it is a welcome relief from the plethora of literature that goes under the name of *yoga.* Not that they are of little use; but the word *yoga* today means different things to different people. It may mean anything from mere *prāṇāyama* exercises to the passage towards final enlightenment, depending upon what one is looking for. Words like *Haṭha-Yoga, Rāja-Yoga, Sahaja-Yoga, Yoga-Sūtra* or, for that matter, even transcendental meditation are frequent—all many a time being used loosely and out of context. There is more of confusion than clarity. It is at this stage that Śrī Krishna Prem comes with his penetrating insight and clear vision on the subject. For him *yoga* simply means " the method by which man can unite his finite self with Infinite Being," nothing more, nothing less. Moreover, this is a strictly personal experience and any verbal expression may not fully convey what exactly happens. Despite this limitation, the written word still has some of the power of *Brahman,* or as some are apt to call it, *Śabdabrahman,* if it has a true ring of realization. And Śrī Madhava Ashish observes while introducing Śrī Krishna Prem that " wherever one touched the man he rang true."

In his Foreword Śrī Madhava Ashish not only spotlights his Guru but reveals himself also as a keen observer of man and a dedicated disciple. It also provides a glimpse of an informal initiation of a disciple into the strange Mirtola ways, where whatever one did or spoke counted.

Mirtola near Almora in the Kumaon Hills of Uttar Pradesh, with its heavenly beauty and the quiet solitude of the Himalayas, had been Śrī Krishna Prem's *tapo-bhūmi* or place of penance in the latter part of his life. It was here that he found that man was the measure of all things and in Śrī Madhava Ashish's company

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* *Initiation into Yoga : An Introduction to Spiritual Life.* By SRI KRISHNA PREM. With a Foreword by SRI MADHAVA ASHISH. (Rider and Company, London. 128 pp. 1976. £1.95)

further confirmed man as the son of man. Here in the Radha-Krishna *swarūpa* or form many a seeker sees through a puzzling *dvandva* or dualism and establishes with surprising ease the unity of *Puruṣa* and *Prakṛti* or the Godhead. In the *āratī* or oblations not only the presence of divine elements is felt but the right *bhāva* or mood sets in and creates a longing to be one with the Eternal. *Bhakti* or devotion is only one aspect in the search for Truth. For his knowledge or *Jñāna* Śrī Krishna Prem went to the Upaniṣads, the Buddhist literature, the Sufis, the Western philosophers from Socrates to Gurdjieff. His commentaries on the *Bhagavad-Gitā* and the *Kaṭhopaniṣad* have very few rivals. Then again, Mirtola being a' 'working" *Āshram, karma* or work acquires a spiritual dimension. No work of the *Thakur* could be of less importance. Here the seeker has to struggle to rise above *rāga-dveṣa* or attraction-repulsion. He is to be guided by *svadharma* or the idea of his proper duty or rightness. And, finally, through the life of constant awareness the root cause of tensions is to be eradicated. Corners and structures in one's personality or of his ego have to be identified and removed. In short, the all-important " I " around which the life of man revolves has to be melted and finally dissolved in the main stream of the River of Life. The harmonious blending of *Jñāna, Karma, Bhakti,* and *Yoga* makes life a balanced one. The gulf of separateness has no place in the spiritual life of the aspirant. Doing this can be a very exhausting and painful process, but finally when the curtain is raised and secrets of Truth, Beauty, Harmony, and Happiness are unfolded before us, all the years of turmoil and tears are forgotten. Life becomes so different that it is wondered whether it is the same self living it ! The evidence of this newly acquired understanding is found in the day-to-day life, wihch now appears richer than ever. The dominant feeling is that it is His life that is being lived. Buddha's *Madhyama Mārga* or the Middle Path or Śaṁkara's *Vivekacūḍāmaṇi* or the Crest Jewel of Discrimination become significant. There begins now an important process of unlearning as one goes on shedding hitherto cherished values.

Essentially, treading this inner path is an individual concern. The outer Guru or the *Antaryāmī* or inner guide—all being one—only throws Light on the Path. He helps you to rise higher and higher above the states of consciousness. This is done by *Dhyāna* or meditation, which in fact should become a second nature. Śrī Krishna Prem's first essay incidentally initiates such meditative practice for the seeker to follow. In itself, it is an exercise in *Dhyāna.* And where is the starting point of the inquiry ? It is first finding out what one calls the mind, described as the commanding Indra, under the spell of desire, often called also the lower mind directing the five senses; and then probing into its most intricate ways of functioning, as it is a past master of guiles and subtlety. Its identification is a must though its definition unnecessary. Once this is achieved, it is to be trained to listen more and more to the Voice of the Silence within. Thereafter the seeker at every step is required to choose between *śreyas,* the better, and *preyas,* the pleasant. And, if the inner voice is heard always, the right choice is made. A long pilgrimage on the secret Path

has thus begun.

The pilgrim's progress depends upon his ability to read the road-signs and symbols on the way to hidden knowledge. The tradition of this " deathless " knowledge is as old as man himself; though only a few attain it. " The Sacred Mānasa Lake, the source of all rivers " will be reached if only the seeker cares to fly across. " Thence if we seek the real source we must grow wings and follow the Swan's Path through the upper air." In the midst of Kurukṣetra, Arjuna made this very voyage. That is why the *Bhagavad-Gītā* could be a good guide if only its symbolism were understood. Śrī Krishna Prem believes that the ability to translate the golden symbols of the ancient writers into more familiar modern language is of the utmost importance, as here the seeker's "feeling and thought have to be fused into a unity." Here not the language of the mind alone but that of the Soul too is needed to save him from drowning in " the whirlpool of illusions."

Taking this symbolism further, it may be stated that beyond the Mānasa Lake, at Kailāsa, the abode of Śiva or the *Jagad-Guru,* "the sacred marriage" of "light and dark halves of the soul" is performed and the "spiritual birth" takes place. Normally we take into account only one half of ourselves, which is good, respectable, etc., ignoring the other half which is bad, ignoble etc. Whether the labels of " good " and " bad " given in the conventional way are right or wrong is a different subject and need not detain us here. Suffice it to say that considering only one half relevant would be a gross violation of the concept of the universality of God. "The essentially creative act is the union of opposites," and therefore on the deeper psychic level light has to be united with shadow: in-breath has to be harmonized with out-breath, and life to be linked with death. Similarly on the physical level *kāma* is to be balanced by *brahmacarya; krodha* by *śānti; lobha* by *tyāga; moha* by *virakti;* and *mada* by *vinaya.* The method of constructive ideation may usefully be employed here; because action and reaction are equal and opposite.

In the essay entitled " The Forgotten Land " Śrī Krishna Prem effectively deploys a dialogue between " The Mortal " and " The Soul." Here again with stern logic and firm certainty the question as to what happens after death is answered. During the discussion it is said that words are but pictures taken from our transitory sense experiences and better used as windows to look through than as a wall to hide behind, if we seek to reach the " wordless Truth." In the same fashion, " dreams " are tissues of our desire, a web which these desires weave from the fibre of our outer life. Hence, as our desires have been, so shall now be our dreams. For this reason, in the Mirtola teachings remembering your dreams and their analysis in trying to understand what is lying in the subconscious mind, still unknown to the dreamer, is greatly valued. This exercise also means that, even in his sleep, the seeker is required to remain awake in the life of continuous awareness. Another interesting problem touched upon in this dialogue is that of rebirth. " Rebirth there is, but whether he who is reborn is you is for yourself to judge." Out of the mainstream of

life, that stream which was yourself enters the dream zone where desire awakes once more and fashions for itself a body out of desires left behind before entering the peace zone. People call this *Karma* or fate. " Guided by those desires, it seeks and finds a human pair who can provide it with mortal body fitted for its needs," needs judged by the Soul instinctively within the stream. Thus countless memories of lives are left with the Soul itself and if one learns to enter its awareness during life, that memory can be his.

While on the inner Path, the aspirant faces many doubts. By and large, people have a very wrong notion about doubts and feel that on the Path to Knowledge they should never have arisen. That is why ordinary " religious " people tend to have blind faith in ancient scriptures or the words of their *gurus*. That is because they fall in the trap of two types of truths : one believed to be true and another Absolute Truth. Now the fact is that, " all the knowledge that we have is the result of someone's having doubted something that most people of the time believed to be true." This has been the case in the fields of both religion and science. Therefore, sincere doubts and not senseless arguments are " the first signs of progress." This understanding will help the seeker to get over what appears as a confusion over two movements of thought, which the *Īśopaniṣad* mentions as *Vidyā* and *Avidyā* or superstition and enlightenment. If clinging to *Avidyā* alone leads one to blind darkness, in the company of *Vidyā* only he finds himself in even greater darkness. To test this proposition one could take only one belief from the countless ones that constitute the web of religion. Hindus believe that bathing in the Ganga or the Jamuna purifies one from sin. Thus arose the ritual bathing at holy places. Those who denounced this ceremony as pure superstition often forgot the medicinal properties of the waters of the Ganga, very well known to the ancient sages. Moreover, the Indo-Gangetic plain happened to be the centre of the Aryan life and culture and, like all river-valley civilizations, the *Ṛṣis* " selected one or more rivers (just as they selected one or more books as scriptures) on account of their grandeur, fertilizing power or central position, to be, *par excellence,* their sacred waters." Such are the Hindu Ganga, the Egyptian Nile, and the Jewish Jordan. However, it would be a travesty of knowledge if the *pañcamahābhūta,* or the five elements that constitute the whole universe, were divested of their essential divinity. Many of our present-day physical problems like pollutions or ecological disorders are the result of our not only unkind but senseless treatment of nature.

In two essays, " Past, Present and Future " and " The Violence of War," Śrī Krishna Prem psycho-analyses human thoughts and finds in the psychic states of individuals the presence of sorrow, desire, and fear (i.e. Present, Future, and Past) as well as heaps of anger, hatred, envy, and revenge collected over the years which like gunpowder is bound to explode some day in a war. Thus " wars are psychic events that have their birth in the souls of men."

In the final essay, " Religion and Philosophy," Śrī Krishna Prem is on his most familiar ground. He regrets the separating out of the two systems which

in reality are complementary to each other in the ultimate search for Truth. In the ancient world there was no divorce between philosophy and religion. Śaṁkara, Vasubandhu, and Rāmānuja were great religious teachers and great philosophers. While religion found its culmination in philosophy, the latter discovered its roots in religion. This chasm has to be closed and, if it can be done at all, it will be here in India, where the great tradition is not yet altogether dead.

While philosophy is a mode of thinking, religion is essentially a mode of feeling and not a matter of intellect. The need of the hour is to unite the mind with the heart, the rational with the emotional. It must be realized that they are " the two modes under which the human psyche apprehends the universe." Only when the two modes are employed together is the inner path lighted up and does the journey continue further.

The traveller has come a long way and can rest for a while and eat his frugal meal in a wayside inn before he sets out again next morning.

VIJAY K. CHAVDA

Accidie

Such barrenness
Of mind,
Of heart,
The spirit's wings are clipped,
Eclipsed the light,
Now only night
Prevails.
Lift,
Lift your head,
Life still flows deep
Despite the drought;
Faith keep
And hope,
Nor doubt
The dawn will break.

AUDREY LA ROCHE

ALUN LLEWELLYN

Man and Mind: The Solar System

[Readers may recall Mr. Alun Llewellyn's previous contributions on "Man and Mind: Beauty," "Man and Mind: Vision and Illusion," and "Man and Mind: The Universe" (THE ARYAN PATH, May-June 1976, November-December 1976, and January-February 1977 issues respectively). The present article carries on the same line of thought about the history of the activity of the human mind. From considering how the mind has dealt with the solar system, Mr. Llewellyn finds himself led to the fundamental question, For what purpose has man's existence come about? — ED.]

THE ACTIVITY OF THE HUMAN MIND is a story of incessant struggle against the physical equipment of the brain, the instrument of the senses. The issue is as yet a long way from being decided. Our race is still at the beginning of an evolutionary process; and the study of evolution makes it clear that it is not inevitably a progress upward but is as often a process towards decline and extinction. The power of the mind to analyse and direct the functions of the brain can be used to surpass the limitations of the bodily condition, as in the martyr's rejection of pain or the astronaut's exploration of alien planets. But it can also, at the other end of human experience, dismiss from sight what is unwelcome and reject the evidence of some fact which runs counter to social or ideological prejudice—so forcefully as to prevent any impression on the memory or even on immediate vision. It is in fact a typical and over-prevalent human habit to shutter the mind against the truth of vision with preconceived images of illusion, to see only what society allows to be seen and know only what the individual wishes to know. Man's future depends on the extent to which his unique faculty of mind can attend to reality rather than his preconceptions or wishes.

It is the Universe beyond this Earth which, from the earliest stages of civilization, has dominated the mind of man and called forth its major capacities both for vision and for illusion. Civilization itself owes its origin to the ordered concepts of space and time which men derived from the study of the disciplined courses of the stars and the recurrent motions of sun and moon. The order of the stars was itself largely an illusion; but, if the concept of a universe centred upon Earth and Man and poised in a series of concentric circles around them was illusory from any point of view beyond Earth, it was relatively exact for observers upon Earth—as true (and, equally, as illusory) as the results of any similar observation from an extra-terrestrial basis. Not only were men's ideas of purpose, design, and law derived from their estimate of a precise system in the Universe; their concepts of geometry and mathematics also rested on this illusion which, nevertheless, had in it a viable truth within Earth's condi-

tions. What is inescapable is that on that relative and restricted truth men have based a technology defining " space " and " time " with an accuracy which has successfully placed their instruments on the surface of the inner planets and in positions to chart the outer members of the Solar System at close quarters. At least within the limits of that System men have contrived a practicable co-ordination of mathematical formulae to establish what is true only for Earth as operable for a far wider section within the Galaxy which contains it. Man's intelligence is part of the ecology peculiar to this planet; his mode of mathematical computation, like that of bees, is as much governed by conditions restricted to Earth as his biological structure responds to the tidal influence of the Moon or the chemical composition of the atmosphere. And yet he can calculate and accurately use the trajectories of the outer planets of solar space.

What has, however, mostly concerned Man in the light of his recently acquired knowledge is the series of questions : Is he alone in the Universe? Is his origin an accidental and transitory phenomenon? Is the whole of Creation without purpose ? Is he and is all the work of his mind doomed to a destruction as inevitable as the collapse of the Sun and the extinction of its planets?

The first surge of Man's mind towards achievements higher than the adaptation of his environment to provide a settled food-supply, the control of waters, and the mastery of metals (exercises which have close parallels in the business of beavers and the activity of ants) was in the conviction that he could foretell the process of time and reduce space to exact delimitation since he could read the heavens under the inspiration of some dominant Intelligence which had set the stars in order. The art of the Minoan Age of Crete displays a confident exhilaration in life, in the beauty of flowers and birds and beasts, and in the pride of Man. The shattering of that age of gold by the upheaval of the mysterious forces of earthquake and volcanic eruption haunted Hellenic history with the sense of fates which destroyed the monuments of men with retribution. At the end of the twentieth century human psychology has been profoundly disturbed by the sense that human life is ultimately purposeless and the human mind incapable of overmastering the chemistries of the body or the physics which determine the destruction of Earth itself. That intelligence in varying degrees is a feature of Earth's evolution of all forms of life is undeniable: what is at issue is whether this intelligence is capable of directing itself further or able to arrive at any other conclusion than awareness of its own futility.

In the 1920s both Eddington and Jeans accepted the uniqueness of the Solar System and therefore of Earth. Among all observable stars, it was argued, the Sun was alone in not being part of a binary system, that is, one of a twinned pair. It was assumed that the Planets were the result of some unparalleled " accident " which reduced the Sun's original companion to the separate bodies now revolving about it.

The supposition of Eddington and Jeans was that some wandering body from the depth of Space approached the primitive Sun and drew from it by gravitational attraction the matter which then formed the planetary bodies by way

of unprecedented and unrepeatable chance. The idea arose from the fact that the planets are strung out from the Sun in geometrical succession. The astronomer Bode, in the 1770s, using purely mathematical calculation, set their positions (in terms of the astronomical unity of 93,000,000 miles, the distance of Earth from the Sun) in the relation: 4 : 7 : 10 : 16 : 28 : 52 : 100 : 196 : 388. At the time of his prediction, while Mercury, Venus, Earth, Mars, and Jupiter fell into the positions respectively of 4, 7, 10, 52, and 100, nothing was known to occupy the points 28 and 196. Search of the skies based on Bode's predictions resulted first (A.D. 1781) in the discovery of Uranus at 196 and much later of the belt of the Asteroids at 28. The still later discovery of Neptune at the actual distance of 301 and Pluto at 395 (possibly an escaped "moon" of Neptune), between them covering the point 388, raises the question how far their development belongs to the original formation of the Solar System or to some later disturbance. The interest of these figures lies in the fact that the intervals between them—3, 3, 6, 12, 24, 48, 96, and 192—parallel the calculation of gravitational acceleration, but *away* from the Sun. It is perhaps less likely that this is due to some inter-stellar catastrophe which plucked the planets from their parent body than that it is due to an endemic force balancing attraction with repulsion which maintains the Solar System in its order—for how long, of course, none can tell, as little as it can be foretold how alteration in the masses of its constituent bodies may (or may not) be at the same time compensated in the general balance of the system. What must be accepted is that whether or not Chance (in its philosophic sense) originated Earth and its companions, a Necessity intervened to provide a balance of interactions which made possible the emergence of Man and his associate forms of life.

The success of Bode's curiously inspired Pythagorean calculation should not be dismissed as necessarily coincidental in its accuracy. Analysis of subatomic processes has shown parallel examples of entirely intellectual deduction leading to experimental discoveries; the neutron, the meson, the positron are but a few of these, though the tachyon, a putative energy swifter than light, still awaits proof. The human mind is a product of the Universe and the mind's continuing evolution may therefore be, in spite of the brain's many limitations, towards a Universe becoming conscious of itself.

There is no evidence as yet that a parallel consciousness exists within the system of the Sun. The likelihood that similar planetary systems exist within our own Galaxy or among galactic formations immensely remote from it cannot be discounted since Chance and Necessity are interdependent. But a revival of the theory of the solitary uniqueness of Man upon Earth has arisen from the recent enquiry into the possibility that the Sun, as a star, may be wholly unrepresentative of its kind. Its output of "neutrinos" does not currently appear to conform with that calculated for similar stellar bodies. But the evolution of Man's thought on this matter has become, up to now, one of transformation from a conviction sometimes overweening, sometimes humble, that his emergence was the special and ultimate design of Creation, the central

focus of a purpose aimed at spiritual mastery, to the abnegatory persuasion that his intelligence is self-defeating, that he is the product of accident without cause, unessential and impermanent, and that his destruction is far more inevitable than his existence.

Nothing is forthcoming from the Moon, Mars, Venus, or Mercury to show that life in any conscious form exists upon them. It seems that among these inner companions of Earth the same constituent elements and the same constituent forces were at work as the Earth itself. A similar gravitational contraction shaped their crusts; the same pressures of convection forced volcanic eruption of minerals and gases to their surface; an atmosphere, winds, and water may have developed. But so far from their atmospheres breaking down into the secondary state which allowed animal existence to move and breathe on Earth or water to collect in an ocean from which the first organisms of life arose, these neighbouring planets were stripped of what made man and beast possible. It is too soon to decide whether in fact they have lost what Earth still has or have yet to develop in some way parallel with Earth. Yet it seems that it is to a precarious and unrepeatable balance of fortuitous events that Man owes his origin. The meteorites which incessantly fall upon Earth from inner Space have their origin in the belt of Asteroids which encircles the Sun in orbit between Mars and Jupiter. These Asteroids occupy a place in the Solar System which should belong to another and distinct planet. Embedded in their structure are fossils of " organized " material : spherical and hexagonal shapes showing close similarities to what is found in Earth's most ancient and deepest rocks; algae-like formations; and, in the recent case of the Murchison (Australian) meteorite, giving evidence of the native presence of amino acids, the basic building-blocks of the life with which we are familiar. Either, as was once thought, life also began its course on another planet within our system which was disrupted and life on it, created without purpose, was destroyed ; or else, as it is now believed, a planet which might have been, nevertheless, failed to consolidate itself, and the matter which could have formed it remained a band of discrete fragments, yet still with the potential of life fossilized within them. In either case the evidence forces man to ask himself for what purpose his existence came about, for what reason his evolution was awakened, to what end it is directed—or if indeed his birth was an unnecessary accident and his extinction as a race is to be equally motiveless.

On the answer to the problem turns the whole of his decision between good and evil, justice and inequity, the choice of life by way of political consolidation in hope or the choice of death by way of the suicide of meaningless racial anarchy in despair. The decision, in short, is between what inspired his first confident use of Mind to make a civilization and his renunciation of it. The crux of the question is that he has so far depended on the concept of some superior force, spiritual or physical, creating and commanding him but not testing his own ability for choice.

In the profundities of Space beyond our Galaxy clouds of carboniferous

and hydroxyl gases hang suspended. The seeds of life, and therefore of intelligence, wait on the walls of the Universe to descend upon what planetary forms become available for their flowering. Earth is the seat of one such happening, a rare but perhaps not unique phenomenon. The more it may be unique, the more does the answer to the question that Man now asks lie within himself to find.

ALUN LLEWELLYN

The depraved sinner, though bereft of the Good of his brutish desires ... still hath a share in the Good in so far as there is in him a distorted reflection of true Love and Communion. And anger hath a share in the Good, in so far as it is a movement which seeks to remedy apparent evils, converting them to that which appears to be fair. And even he that desires the basest life, yet in so far as he feels desire at all and feels desire for life, and intends what he thinks the best kind of life, so for participates in the Good. ...

The Good must be the beginning and the end even of all evil things. For the Good is the final Purpose of all things, good and bad alike. For even when we act amiss we do so from a longing for the Good; for no one makes evil his definite object when performing any action. Hence evil hath no substantial being, but only a shadow thereof: since the Good, and not itself, is the ultimate object for which it comes into existence. ...

And if no thing in the world is without a share in the Good, and evil is the deficiency of Good and no thing in the world is utterly destitute of Good, then the Divine Providence is in all things, and nothing that exists can be without it.

— DIONYSIUS THE AREOPAGITE

K. GURU DUTT

The Problem of Values

[Shri K. Guru Dutt is an old and esteemed contributor and friend, whose serious interests have comprehended both Western and Eastern philosophy. In this article he sets out, in brief sections, points which become a clear statement of the problem — values vary among peoples, and yet the human soul needs to relate its sense of values to its sense of what is. Shri Guru Dutt says that his plea is "for a total approach to the problem of values, as opposed to piecemeal study of isolated segments. The whole of human life, rational and non-rational, individual and collective, has to be taken into account." — ED.]

OF ALL THE PROBLEMS challenging the world today, the most fundamental is that of values. In fact it underlies all others. Yet it is this which has received least attention.

There is research and advance of knowledge in all directions. But the field of values remains untrodden ground because of the notion that science is or should be "value-free," which obsesses the large majority of scientists. There has, no doubt, been a great show of thinking in this sphere also, but it has all ended in a few stale clichés: "not with a bang but with a whimper." Why?

It is mainly due to the unquestioned and often unspoken assumption that human nature is constant and that the scheme of values fixed centuries ago, be it by Manu, or the Buddha, by Zoroaster, Moses, or Jesus, or by Muhammad is sacrosanct. These values may be outrageously neglected or incessantly reversed in practice, yet fulsome lip service is being paid to them all the while, as if to compensate for their violation and to salve one's shadow conscience. It is this assumption which I am seeking to question here.

Such examination can be done on many grounds. Towards the close of the nineteenth century, Nietzsche attempted a "transvaluation of all values." His stand was based on *a priori* considerations and open to serious misunderstanding. The validity of the new values which he sought to substitute for the old ones was also highly questionable. The "supermen" who have been dominating the political field in our own times are but sorry caricatures of Nietzsche's "Superman."

I take my own stand on the findings of recent psychology and sociology. They are no doubt provisional, but enough for a start. Actually there is no other alternative.

My first point is that there is and should not be any iron curtain between the head and the heart. Knowledge and the methods of attaining it are intimately related to moral values. They are not external criteria to be superimposed on an ethically neutral science.

II

As Whitehead has said : " Where attainable knowledge could alter the course of events, ignorance has the guilt of vice." He significantly added : " In the conditions of modern life the rule is absolute, the race which does not value trained intelligence is doomed." This is a specific warning for us in India.

I would emphasize that neglect of intellect as a dominant value in itself is fatal. Yet it has to be stressed at the same time that knowledge of virtue and the practice of it are wholly different things. Evil-minded Duryodhana lamented : " Alas, I know the good, yet I am unable to follow it; I know what is evil, yet I cannot desist from it." But even well-intentioned Arjuna's problem is not very dissimilar. He asks in the *Gita* (III. 36) " What is it that compels a man against his own will to do evil ? " That is the great dilemma.

A partial answer is furnished by modern psychology. Long before Freud, William James had stressed the part played by the unconscious mind in human experience and behaviour. The idea was developed from various angles by Freud, Jung, and a host of gifted investigators. Although they have differed greatly in their modes of approach as well as in regard to their conclusions, they are all agreed about the dynamic function played by the unconscious in human life. Our real motives are not on the surface, but deep down below. Hence the name " depth psychology." It has a great deal to tell us about the springs of conduct.

III

What is it that depth psychology has to tell us about our problems, and in particular about the gap between professions and practice? It shows that our difficulties are the outcome of the conflict between the conscious and the unconscious. The solution of such problems depends mainly on a resolution of the conflict as far as possible. Human drives have their origin in the unconscious; and conscious professions are but " rationalizations " or justifications of unconscious motivation.

Strange to say, it is the dream life rather than surface awareness that offers a clue to the hidden elements of being. During waking life, contact cannot be established with the unconscious directly or " consciously." The only access is indirectly through myths and symbols: they are the language of the unconscious. This recognition is leading to a wholly new evaluation of their role and importance.

Such being the case, we can easily guess how poor a barrier conscious and wilful ethics is against overwhelming upsurges from the unconscious regions. It is not that the will is powerless, but it is far from sufficient. The major trouble with modern man is his blindness to the limitations of the human will. The ancient Greeks knew that overweening pride of will (*hubris*) brings about a terrific reaction (*nemesis*). That is excellent psychology.

When man feels acutely confronted with the limits of his own will, he in-

stinctively craves the support of something which is not the creature of his will. It matters little whether this " Other " is called God, or the Law, or anything else. The immemorial experience of mankind is that such a buttressing and accessible power lies at the back of all appearances. It does not thrust itself on us, but we can align ourselves with it if we wish. In the words of the Bible: " Ask and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you." This is the supreme value which is the foundation of all other values. It is the sole integrating factor. In its absence, the separate values all fly off at a tangent.

IV

The secret of Mahatma Gandhi's power lay in the rhythm which balanced the exercise of an indomitable will with an infinite capacity of surrender, each reinforcing the other. Pride of will is the greatest obstacle to its own efficacy, paradoxical though it may sound. That will alone is unconquerable which says, " Thy will be done! "

Coming back to psychology, it is seen that the stress on the primitive non-verbal and often illogical undercurrent in human behaviour and experience is not exclusive to depth psychology, but is now a commonplace of textbooks on psychology in general.

There is no possibility of eliminating these non-rational components. Nor is it even desirable, for then " we should lose all our warmth, most of our ideals and the greater part of our feeling and emotion." In other words we would lose our distinction as human beings.

It is essential to recognize that all of us live simultaneously at different levels of maturity and rationality, and that, as an eminent psychologist has said, " some irrationality is essential to mental health."

This caution against taking too narrow a view of rationality as a human value is fully reinforced by social psychology as well as sociology. They show that the human personality is not hidebound but is actually a social construct. To an unbelievable extent we see that even one's own image of oneself (self-image or identity) is bound up with " role-playing " and is socially conditioned. As a well-known sociologist has put it,

> If one wants to ask who an individual "really" is in this kaleidoscope of roles and identities, one can only answer by enumerating the situations in which he is one thing and those in which he is another.

All this has momentous implications for ethics, and for our assessment of values.

V

An example will make this clear. Sincerity is generally rated very high in the hierarchy of values. Yet, in the light of modern knowledge, the status of this " virtue " becomes paradoxical and insecure. Thus one can " seriously " play a role, and yet be detached and aware of the play.

One basic difference between the perspectives of Western and Indian ethics is discernible here. From the earliest Christian times down to Pascal, Kierkegaard, and the contemporary Existentialists, " commitment " has been regarded as the crux of the moral situation. On the other hand, India, at her most characteristic, has prized " detachment " as the portal to spirituality considered as the summation of all values. Thus God is pictured as the Master-playwright as well as Spectator, and all creation is regarded as His play or sport (*Līlā* or *Krīdā*). His power (*Māyā*) involves a strand of ambiguity which makes it impossible to describe it either as real or unreal. It is something which cannot be taken " seriously," but only through detachment.

I might make this point clearer by a reference to Gandhiji's literal and forthright ethics. He had lived abroad for twenty-six long years, and had been greatly influenced by Tolstoi, Ruskin, and Thoreau. His way of life was Indian, but his ethics bore the impress of Christianity: hence his great appeal to Westerners. Thus Middleton Murry wrote ecstatically about Gandhiji's book *Hind Swaraj*: " The greatest Christian teacher in the modern world is Gandhi, and *Hind Swaraj* is ... the greatest book that has been written in modern times." I might ask, How many Indians living today have read this book, and would rate it as high as Murry does?

The essential Hindu detachment—I say this with due respect—did not figure in the Gandhian scheme of values. He could not enter wholeheartedly into the dreamlike world of myth and ritual which constitutes the framework of the Hindu ethos. If people wonder why Gandhiji's ethic, in spite of its ostensible universality, had only a temporary and purely instrumental vogue in India, and failed to catch on, the only answer is that ethics and ethos are inseparable and cannot be divorced. Like Nehru, but differently, Gandhiji was only partially responsive to the Hindu wave-length. The average man's inmost reaction to him, whatever the professions, has been ambivalent in the Freudian sense: conscious homage and unconscious antagonism. This hidden conflict has sapped our spontaneous strength. In this assessment I have the support of modern psychology as well as sociology.

In dealing with the problem of values, I have pleaded for an enlargement of our concept of the human personality, which is at present too narrow and out of date. Modern knowledge helps such extension: psychology in the vertical dimension of depth and sociology in the horizontal dimension. Our notions of ethics must be correspondingly widened.

The Newtonian view of individual particles of matter exerting force on other particles, and being similarly acted on, has been dominating the field of morals also. It is high time that this should give way to Einsteinian and post-Einsteinian notions of fields of influence—to use a parallelism from recent physics.

VI

As Marshall McLuhan, one of the most original thinkers of our time, has

said, the old linear approach to problems must give place to the mosaic or field approach. This applies to the sphere of values also. Values can only be fruitfully studied in the context with which they are integral. To use McLuhan's now famous phrase: "The medium is the message."

I have no more than touched the fringe of a vast terrain. My plea is for a total approach to the problem of values, as opposed to piecemeal study of isolated segments. The whole of human life, rational and non-rational, individual and collective, has to be taken into account.

Nothing is too small for notice, and nothing is irrelevant, unless we wilfully make it such. Yet there is a time and a place for each element. Their appropriate blending alone will shape the whole into a coherent pattern. Otherwise, we are only in for the " blooming buzzing confusion " which William James spoke of.

This harmony is a dynamic equilibrium, a sort of " homeostasis," involving freedom as well as limitation, movement as well as repose. This was designated as *Sattva* in Hindu thought. That was the inmost core of *Dharma,* which provided for a healthy symbiosis between man and society and also between man and nature. Then man (*Nara*) became man at home in the universe (*Vaīshvānara*).

K. GURU DUTT

Now, as I have said above, I have always been earnestly anxious to know Gop and have been curious in searching out his religion and his will. In this spirit of enquiry I have travelled to foreign countries and (even) to India and have frequented many sects: for I did not choose my religion simply because I inherited it, but I wanted (only that religion) which was most firmly based on reason and evidence and which was most acceptable (on these grounds). So I frequented many different sects until, by the grace of God and the power and glory and strength of the Good Religion, I escaped from the abyss of darkness and of doubts that were with difficulty dispelled. By the force of this religious knowledge ... I was saved from much doubt and from the sophistries, deceptions, and evils of the sects. ...

— MARDAN-FARRUKH, *Shikand Gumānī Vazār*
(Pahlavī Zoroastrian text)

BRIAN G. COOPER

Impressions of Religion in Japan

[Mr. Brian G. Cooper has been a frequent contributor to THE ARYAN PATH since January 1964, with many articles, conference reports, and newsletters. His dedicated interest in Christianity embraces movements for renewal, ecumenical activity, East-West and inter-faith *rapprochements,* as well as the sociological implications and applications of religion. In the educational field he has organized lectures on various world faiths, and has a course planned for 1978 on Islam, Judaism, Hinduism, Buddhism, the Sikh religion, and Bahai.

In August 1977, Mr. Cooper visited Japan, and the present article is the outcome of his conversations and personal observations during that visit. — ED.]

IN SPITE OF the manifest modernization and advanced technology of contemporary Japan, evident on every hand in its busy consumer society, a visiting Western Christian soon comes to realize that he is a guest in a culture shaped predominantly by religions other than Christianity and by philosophical forces other than the Judaeo-Graeco-Roman inheritance, Gothic civilization, Renaissance, Reformation, and Enlightenment which established the set of the European mind. Of course, the educated Japanese is intellectually aware of this European cultural inheritance, but for him it is a personal acquisition, whereas it has been the European's intellectual womb.

Visiting Japan as a Western Christian, I found it fascinating to observe, and, though in limited ways, to participate in, an utterly different socio-cultural environment. The very landscape of Japan, though in some respects strikingly akin to the soft greenness of England, makes the religious and cultural difference obvious. The familiar landmarks are the Shinto shrines, with their lofty "wings of God" gateways and austere Halls of Worship, and the Buddhist temples and pagodas, housing huge statues of the Buddha or hung with homely lanterns. Hill-top shrines to local deities, once famous soldiers or ancient sages, focus that special Japanese devotion, compounding spirit-worship, veneration of their memories, and reverence for their achievements. I noticed but few spires of Christian churches on the Japanese rural or urban skyline.

I was anxious to place Christianity in the Japanese context: undoubtedly it is essentially a feature of modern Japan. First introduced by Roman Catholic missionaries in the sixteenth century, the Christian faith was outlawed under pain of death for two and a half centuries. Particularly strong has been the influence of American missionary movements; much of Japanese Christianity has a decidedly American ambience. The fragmentation of Protestantism in Japan into a multiplicity of small churches and tiny sects is among the sadder

aspects of this. Today, there are nearly a million Protestant and Roman Catholic Christians in Japan, and a tiny Japanese Orthodox Church; this amounts to slightly less than one per cent of the population. The social prestige of Christianity is wider than its strict membership: in a recent public opinion poll, about ten per cent of Japanese considered themselves Christians. Yet the mentality of the minority prevails : " We are very much a minority religion. Many churches have only forty or fifty members, and a membership of a hundred and fifty we regard as very good," one Protestant pastor told me. But, clearly, the influence of Christianity is out of all proportion to its numerical strength.

This is especially so in the field of education, as I saw for myself; for I visited several Christian schools and institutes in Tokyo and elsewhere. Most churches, Protestant and Catholic alike, run schools which are open to both Christian and non-Christian pupils. I spoke to a number of young people at such schools, and non-Christians no less than Christians praised their high academic standards and facilities. " I am a Buddhist, but I am very happy to be at a Christian School. No-one forces me to be a Christian, and we are able to study all religions, and develop our own understanding," one schoolgirl told me. Higher education also has many religious foundations: for example, the Baptist-founded university at Yokohama has ten thousand students enrolled. In the realm of social welfare, the Christian Women's Temperance Movement is very active, particularly in the fight against prostitution. Nursery education is another strong concern of the Churches. Compared with the Welfare State provision in Britain, that in Japan is still very limited; consequently, many Christian bodies run hospitals, clinics, and other welfare facilities, and these medical institutions enjoy a high reputation.

In Hiroshima, I visited the large centre run by the Young Men's Christian Association, housing a big day school and evening institute, a youth centre, and sports activities for both young men and girls. Commercial studies and child-care, gymnastics and Western philosophy, were all being busily pursued. Several young people from Buddhist and Shintoist backgrounds told me of their keen interest in some Western philosophers and theologians, such as Kierkegaard and Bonhoeffer, though institutional Christianity had little interest for them.

An understanding of Christianity in Japan must set it in the context of the religious and cultural predominance of the two traditional Japanese religions, Shintoism and Buddhism. Eighty per cent of the Japanese people regard themselves as following Shintoism, and seventy per cent proclaim themselves to be Buddhists, so that most Japanese understand themselves as belonging to both religions, with neither having an exclusive claim or social role. Utterly unlike the Christian attitude, and indeed the attitude between the great Christian traditions such as Protestantism and Catholicism, the very notion of the exclusive claims of one faith is quite alien to the Japanese religious and cultural consciousness. So, also, is monotheism in the Occidental and Judeao-Christian sense.

Many people still believe in many gods and many different spirits [the Rev.

Mr. Kobayashi of the United Church of Japan told me]. This makes a very difficult situation for Christianity, for it is culturally and philosophically difficult for the Japanese to understand Christianity — or, at least, to comprehend its Western theological expression. It is not so much a matter of hostility to Christianity as of seeing all religion in a very different way.

I had a fascinating meeting with the Roman Catholic Bishop of Hiroshima, the Most Rev. Dominic Noguchi, and his senior priest, Father K. Shimakawa, who further explained the Christian encounter with Japan:

The Japanese don't feel the need to define God, whereas for European man that is very important. An old Japanese poem says, "I don't know Who He is, but I can't stop crying because of His kindness." That sums up, very beautifully and succinctly, the Japanese attitude to God and the mystery at the heart of religion. The Christian task is to explain who this God is, but without Western cultural and historical associations or European philosophical concepts. Certainly the Western Christian preoccupation with dogma and doctrine does not relate to Japanese religious understanding. European theology is not very helpful to us. We have to put the Gospel into Japanese thought-forms, Christian worship into Japanese liturgical and musical idioms, in short the distinctive Christian message into culturally indigenous Japanese forms.

Shintoism is, for the European observer, a particularly difficult religious and cultic system to understand and penetrate. It has no fixed doctrine or creed, no established system of belief; rather, it is a religion of customs and festivals, traditions and rituals, a cultic nexus of social and family identity and cohesion. From the ceremony for the blessing of a new house, or *Shichi-Go-San,* when children aged three, five, and seven throng the Shrines praying to their " tutelary gods " for good health and growth, to fertility rites or rituals of communion with the spirits of the ancestors, such as the hauntingly beautiful " lantern-floating " ceremonies, the customs and observances of Shinto are part and parcel of Japanese family life, giving it a framework of transcendental reference reminiscent of the " household gods " of Ancient Rome. Japan must be the world's only advanced industrial and technocratic society where forms of animism and pantheism persist and are widely practised.

My observation of Shinto temples and customs, and conversations with devotees, led me to understand that the social function of Shintoism in contemporary Japan is one of celebration—of personal success and family rejoicing in relation to this world, and of veneration and propitiation in relation to the shadowy realm of ancestral spirits.

A frankly pragmatic attitude towards religious observances seemed evident.

Most Japanese get married in a Shinto ceremony, but are usually buried with Buddhist rites. A man will get his new house blessed by a Shinto priest

> — and then go to the Buddhist temple to pray for the money to pay the rent! Shinto deals with the happy occasions of life, Buddhism the serious and the sad, such as death. Funerals are always Buddhist ceremonies, and all the cemeteries are Buddhist,

my guide at the great Meiji shrine in Tokyo explained.

Buddhism and Shintoism alike offer a religious framework for family life; several students assured me that most young Japanese rejected belief in these traditional faiths, yet continued their observance in family rituals, out of respect for parents and ancestors. A student of the social sciences said she had given up "family Buddhism," and was no longer even a nominal adherent of the local temple, preferring to study the life and teaching of Jesus of Nazareth. Yet she assured me she loved going on the family outing to the graves of the ancestors for the annual celebration of their spirits.

Belief and practice in the Japanese religious context thus appear contradictory to the Western observer, for whom consistency is a cardinal virtue. The contrast with European logic and Christian dogmatizing could not be sharper, and the Western Christian observer is forced to re-examine his traditional categories.

In Shintoism, the sense of the numinous is austere, although it is also the religion of popular celebration and festival. Here is another contradiction for the Western mind. At the Meiji Shrine, the chrysanthemum insignia, the reference to the race of the Japanese being descended from the Sun deity, the worship of the Emperor himself as God until the end of World War II, and his subsequent veneration, sound deep echoes in the collective psyche of non-Christian Japanese society. The darker, even demonic forces have not been wholly exorcized; for the military Shinto that took Japan into World War II, wreaked aggression throughout Asia, and suffered the nuclear judgement of Hiroshima still has its devotees. Since 1945, under the influence of America and Japan's liberal-democratic constitution, such Shintoism has had no state backing or legal sanction: all religions are equal under the law. Yet, over three decades after the war that for ever ended the myth of the invincible God-Emperor, the issue is again at the centre of public controversy in Japan. Ultra-conservative political and religious forces yearn for the restoration of State Shinto, and focus this yearning in powerful emotional fashion upon the Yasukuni Shrine in Tokyo, and the attempt to accord it special State sanction and public authorization. The traditional centre of Japanese religiously hallowed militarism, it was under the Emperor's personal protection in the pre-1945 era. Its statues and military museum exalt martial valour, and its prayer halls focus devotion not on the victims of war but on the "glorified spirits" of those who sought victory under the Imperial flag. While in Tokyo I visited the shrine, and also witnessed a street demonstration by ultra-militarists wishing to revive the dark forces which once led to Pearl Harbour and the A-bomb. I found both sights very disturbing; for to me both were a negation of the purpose

of all true religion, which I understand as promoting harmony between God and man, and between man and man, throughout the whole family of humanity.

The National Christian Council of Japan, comprising all the major Protestant Churches, joined with Catholics, Buddhists, and others to oppose State authorization of the Yasukuni Shrine, and to date (August 1977) State sanction has been successfully resisted. The Rev. John Nakajima, Secretary of the National Christian Council, told me such sanction would threaten religious liberty in Japan. A Japanese Y.W.C.A. leader said:

> The bitter experience of World War II taught us the importance of showing Christian obedience in public life, in addition to evangelism and education. We feel this Christian obedience calls us to watch our government and its policy, because we believe in human dignity and individual worth, regardless of religion, sex or socio-economic status.

Many Christians in Japan today are fearful of a resurgence of militaristic Shinto and the ancient cult of Emperor-worship. I found Buddhism closer to my Christian understanding of religion: both possess a corpus of teaching, a "Way" to follow, a central figure for devotion, prayer, and discipleship, and places of public worship where the person's relationship with God is paramount over mere family custom. Buddhism and Christianity are religious systems in a way Shintoism is not, and I was particularly fascinated by aspects of my personal encounter with Japanese Buddhism: my visit to the *Daibatsu,* or Great Image of Buddha at Kamakura, and its associated shrines, and meeting one of the outstanding Buddhist leaders, the Most Venerable Nichidatsu Fujii.

The perfectly preserved statue of the Buddha at Kamakura dates from 1238—erected when the European masters of stone and stained-glass were building Chartres, I mused. Like the latter, it is today both a rendezvous for tourists and a holy place of religious devotion, but the Buddhist image for me showed the contrast with Christianity, instead of pointing to parallels. If the masonry and windows of Chartres reflect the turbulent history of the Bible, Apostles, and Saints, the Kamakura image for me epitomizes the essence of the Buddhist creed, in its passionless calm and serene repose, indicative of detachment from worldly affairs. To meet the Most Venerable Fujii, 92-year-old leader of the Japan Buddha Sangha, was to encounter a different aspect of Japanese Buddhism—the concern of many of its devotees for peace among the human family and active involvement in peace-making to that end. He has been responsible for the building of "peace pagodas" in various parts of the world, including Sri Lanka and Japan: the Hanaokayama Peace Pagoda, inaugurated in Japan in 1954, was the first of its kind. In 1976, the Most Venerable Fujii led a 270-day "Continental Walk for Disarmament and Social Justice" across the United States, which included pleas for world peace at the United Nations and the founding of a Peace Pagoda in Los Angeles. In 1977, he participated in the World Conference of Religions for Peace in Moscow and the Hiroshima Conference of U.N. Non-Governmental Organizations for Disarmament.

These activities and the Most Venerable Fujii's keen participation in the Asian Buddhist Conference for Peace demonstrate that, for many Buddhists, repose of soul is not to be attained by other-worldliness and lack of interest in human problems, but by commitment to spiritual power let loose among the affairs of men to overcome evil. Meeting the Most Venerable Fujii, I was immensely aware of his spiritual power, his closeness to God, his immense simplicity and true humility. The man and his message, that of breaking down barriers between men and drawing together men of different religions in the common cause of peace and human harmony, struck a powerful chord in my own consciousness, formed by Western Protestant Christianity. Amid a country and culture profoundly different from the West, I experienced a bridge of inter-faith understanding. " Only spiritual civilization can overcome the evils of violence and war," he said. To that truth, religionists everywhere should echo, Amen !

BRIAN G. COOPER

Every human being is a conscious self; but, below the threshold of consciousness every human being is also a not-self—or, more precisely, he is five or six merging but clearly distinguishable not-selves. There is, first of all, the personal, home-made not-self—the not-self of habits and conditioned reflexes, the not-self of impulses repressed but still obscurely active, the not-self of buried-alive reactions to remote events and forgotten words, the not-self of fossil infancy and the festering remains of a past that refuses to die. This personal not-self is that region of the subconscious with which psychiatry mainly deals. Next comes the not-self that used to be called the vegetative soul or the entelechy. This is the not-self in charge of the body—the not-self who, when we wish to walk, actually does the walking, the not-self that controls out breathing, our heart-beat, our glandular secretions; the not-self that is prepared to digest even doughnuts; the not-self that heals wounds and brings us back to health when we have been ill. Next, there is the not-self who inhabits the world from which we derive our insights and inspirations. This is the not-self who spoke to socrates through his daimon, who dreamed the text of *Kubla Khan*, who dictated *King Lear* and the *Agamemnon* and the *Tibetan Book of the Dead,* the not-self who is responsible in all of us for every enhancement of wisdom, every sudden accession of vital or intellecutual power. Beyond this world of inspiration lies the world of what Jung has called the Archetypes—those great shared symbols which stand for man's deepest tendencies, his perennial conflicts and ubiquitous problems. Next comes the world of visionary experience, where a mysterious not-self lives in the midst, not of shared human symbols, but of shared non-human facts—facts from which the theologians of the various religions have derived their notions of the Other World, of Heaven and Hell. And finally, beyond all the rest, but immanent in every mental or material event, is that universal Not-Self, which men have called the Holy Spirit, the Atman-Brahman, the Clear-Light, Suchness.

— ALDOUS HUXLEY

New Books and Old

Rebirth of the Occult Tradition*

In the Preface to *The Secret Doctrine* H. P. Blavtsky stated that the book was "written in the service of humanity, and by humanity and the future generations it must be judged." With the passage of nearly a century since these words were written it is worth while now to judge how far the ideas expounded in that monumental work have proved true or otherwise. But before making such an evaluation, it is essential to understand the premise upon which she based her life and writings. Undeviating devotion to the Master or *Guru* from whom she learnt all and at whose "orders" she chalked out her life and at whose dictation she wrote some of her works is the central fact about her activities, which must not be forgotten in any assessment of her works. How her *magnum opus, The Secret Doctrine,* was written is described with authentic documentation by Boris de Zirkoff in this advance publication of the Historical Introduction to appear in the two-volume 1978 edition of that monumental work.

Although Madame Blavatsky herself says at the outset that the work is based upon a number of stanzas from the *Book of Dzyan,* Zirkoff brings out and documents in addition the guidance, the intervention, the constant aid of the Masters in the compilation of *The Secret Doctrine.*

Resting on such high authority, *The Secret Doctrine* brings out "for the first time in the history of the subject" (to quote H.P.B.'s own words in *The Theosophist,* May 1883) the basic principles of that universal occult doctrine, named in diverse ways in different times and climes, as the *Gupta Vidyā* or *Gnosis Pneumatikos,* which constituted (as Zirkoff remarks)

> the original knowledge of the *Mānasaputras,* who brought it to nascent mankind in this Round and left it in the care of its then highest exponents as a perennial fountainhead of spiritual truths.

It has to be borne in mind, however, that, although it represents "the accumulated wisdom of the ages," it would be absurd to think of *The Secret Doctrine* as the last word of wisdom; for only a fragment of that Wisdom is revealed to the public in the work. Its occult source is constantly indicated; for throughout its pages are seen such expressions as "Occultism teaches," "the Secret Doctrine states," "the Esoteric Philosophy affirms," "Occult Science declares," etc. etc., followed by exposition of these ancient occult aphorisms. When several such passages are strung together, remarks Zirkoff, it becomes obvious that

> *The Secret Doctrine*, in its essential framework, is a comprehensive outline of the heretofore secret science or philosophy of occultism, publicly given out by two or more Initiates of the Brotherhood of Adepts through the intermediary of their direct messenger, H. P. Blavatsky.

**Rebirth of the Occult Tradition: How "The Secret Doctrine" of H. P. Blavatsky Was Written.* By BORIS DE ZIRKOFF. (The Theosophical Publishing House, Adyar, Madras. 78 pp. 1977. Rs. 9.00)

What exactly is the occult doctrine which H.P.B. explained for the Western world and which aroused so much controversy and disputation in her own times and later too? It is a vast metaphysical system, embracing both cosmogenesis and anthropogenesis, leading the student to a deeper understanding of the mystery of man's nature, his occult history, his relationship to the universe, his latent talents, his place in the evolutionary scheme of things, his present situation and future possibilities. What a vast canvas she has taken to delineate Man, "the miracle of miracles, the great inscrutable mystery," to quote her own words! Nor was her task easy in unravelling the complexity and depths of man's nature, his roots in the eternal, and the forces and entities which have participated in the fashioning of his vehicles of expression and consciousness. As William Quan Judge has put it, this human body is verily the Temple of Solomon,

> whose frame is built up, finished and decorated without the least noise. All of this requires many, many ages since we know that nature never leaps. And when the rough work was completed, when the human temple was erected, many more ages would be required for all the servants, the priests and the counsellors to learn their parts properly, so that man, the Master, might be able to use the temple for its best and highest purposes.

The treatment of such an enormous and unfamiliar subject could not be of wide interest, although it had much relevance, in an industrial age following the age of reason, with Malthus, Darwin, and Huxley as the arch-priests of materialistic science. Her concern with psychic and spiritual themes invited only derision, and no wonder she was described as the "greatest charlatan of the age." Perhaps the twentieth century is in a better mood to listen to the occult tradition, as recent advances in parapsychology and *avant garde* physics testify. The first three decades of this century have effectively dematerialized matter and prepared us to accept H. P. Blavatsky's affirmation that this phenomenal universe is a great illusion, "the nearer a body is to the UNKNOWN SUBSTANCE, the more it approaches *reality*." She adds:

> The "Elementals," the Nature-Forces, are the acting, though invisible, or rather imperceptible, secondary Causes and in themselves the effects of primary Causes behind the veil of the terrestrial phenomena. Electricity, light, heat, etc. have been aptly termed the "Ghost or Shadow of Matter in Motion" i.e. supersensuous states of matter whose effects only we are able to cognise.

Einstein, de Broglie, Schrödinger, and Heisenberg have brought us nearer to understanding H. P. Blavatsky by offering a clearer understanding of the relationship between the inward and the outward, by introducing the concept of complementarity, as against the prevailing antagonism, into physics itself. Sir James Jeans was moved to affirm that to the physicists "the universe is beginning to look more like a great thought than like a great machine."

Solid matter has evaporated away from the scientists' laboratories, transformed into energy, whose forms are, to use H.P.B.'s words: "Ghosts or Shadows of Matter in Motion." Atoms are not things, adds Heisenberg. "When we get down to the atomic level, the objective world of matter, of space and time, no longer exists." In short, what modern scientists are stressing today, that a strictly mechanistic world-view can no longer be upheld, was stressed by Madame Blavatsky a century ago, but it was a cry in the wilderness then.

The universe of nineteenth-century

science, with hard little particles bouncing about like billiard balls in strict obedience to the laws of mechanics, has been replaced by the indeterminate quantum foam. There are no more sharp contours and the world of science is more tolerant with softened structures. What H.P.B. affirmed then in *Isis Unveiled*, that "there may be laws once known, now unknown to science," is once again being recognized by modern scientists, when they begin to see laws beyond the physical level.

On the cosmological level, too, the occult tradition reiterated by H. P. Blavatsky, of the One-ness of the universe:

> From gods to men, from worlds to atoms, from a star to a rushlight, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected ...

is reinforced by the physicists' trend in recent days towards a new conception of holism. This was initiated at the turn of the century by "Mach's Principle," whereby the inertial properties of terrestrial matter are determined by the total mass of the universe around us. This occupies a key position in modern cosmology. Its metaphysical implications are far-reaching, as it affirms not only that the universe as a whole influences local, terrestrial events, but also that local events have an influence, however small, on the universe as a whole. It is fascinating to note our scientists going back to the Pythagorean and Neo-Platonist view of one common flow, with all things in sympathy, so well expressed by Pico della Mirandella:

> Firstly, there is the unity of things whereby each thing is at one with itself. Secondly, there is the unity whereby one creature is united with the others and all parts of the world constitute one world.

Zirkoff's Introduction is most welcome today as he presents Madame Blavatsky's work as an expression of an ageless doctrine, based upon occult facts and universal truths inherent in nature, which are specific and definite as a mathematical proposition. He disabuses the reader's mind of the erroneous notion that *The Secret Doctrine* is a syncretistic work bringing a multitude of unrelated tenets and ideas from various religions, philosophies, and mythologies and cleverly weaving them together. One should not take literally H.P.B.'s own words that she had made only a nosegay of culled flowers and that her only originality was the string that connected them, nor the other statement that she had gathered the oldest tenets together and made of them one harmonious and unbroken whole. For what she has presented is a stupendous work completely *sui generis*, challenging investigation as the most extraordinary literary problem of our age.

By carefully tracing and documenting from as early as 1879, when the

> seed lay in the mummy's hand for five or six years before it sprouted as "The Secret Doctrine," for which the only thing I did was to invent the title and write the original Prospectus (Olcott's *Diaries*),

up to its completion in October 1888, Dr. Zirkoff has presented a valuable book to scholars and students alike, describing in detail the birth of the textbook of the twentieth century, the content of which none could describe better than Zirkoff himself:

> Its text contains several different yet interrelated levels, from the scientific arguments and philosophical dissertations of H. P. Blavatsky as a student of mystical lore, to the inspired ideas, penetrating thoughts, and prophetic statements of an initiated occultist—H. P. B., and beyond these, to the lofty pronouncements and stirring passages directly from the minds of Higher

Occultists and which, at times, resound like the peal of organ music in the vastness of space. Unless this complex scheme of the work is grasped, the real nature of *The Secret Doctrine* will not be understood.

"ARGUS"

"The Tao Is Silent"*

This book is strongly recommended to those "seekers" who are blessed with an alert sense of humour and burdened with a mystical yet argumentative mind. It is delightful, profound, witty, dramatic, informative, provocative, artistic, and sometimes irritating; its tongue-in-cheek flippancy is frequent but misleading; its gravity is respectfully hidden under a light-hearted approach; here and there, the Light shines brilliantly, like the morning sun through branches and wet leaves. The author must be a man of powerful harmonies and pitched battles: one can sense the frequent inside struggles between the analyst and the artist the dialectician and the knower, the disciplined mathematician-philosopher and ... the professional magician, for ever conjuring up new tricks. Throughout, the slightly mocking yet encouraging smile of the Chinese Buddha hovers, a friend of keen but modest minds, of generous hearts and capable hands. The silent Tao speaks most eloquently in its servant and admirer, and Mr. Smullyan deserves our gratitude, best shown by buying, reading, and cherishing his book.

Does this sound like rather extravagant praise? Perhaps it does, but how can one fail to like a book in which one recognizes oneself from page to page? The Chinese poets and the ingenious Zen *koans* shock us out of smug inertia into a better state of balance; we are forced to leave the grooves of the habitual mind, to start enjoying what we have, to worry less or not at all. Well, we turn out to have more than we thought: we "have" the Tao! But, if we see the point too clearly, we miss it completely!

Mr. Smullyan obviously loves paradox and skirmishes his way through the labyrinth of personal views, his own and those of others, raising their silly bubbles on his way to the Tao. The labyrinth is not always forbidding: sometimes it becomes an attractive garden. When the Tao appears in the mind of the author as a mysterious female, it thereby becomes doubly attractive. However, it does not command, least of all does it exact obedience; it does not require, but gently suggests, harmony; it is good, but not moral, and it never argues with the sage. The Taoist can pointedly declare that anybody has the right to do anything, and that it is the moralist who makes men bad by trying to force them to be good, much like "philosopers who raise a dust and then complain they cannot see." He can afford to "let things go," because he has more confidence in the essential goodness of man's nature. "Humaneness cannot be preached. Preaching is just the thing to destroy it."

This sort of reasoning is clear enough in the Taoist context but so many of us are tied down in our own knots! The author comes to grips

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**The Tao Is Silent.* By RAYMOND M. SMULLYAN. (Harper and Row, New York. 225 pp. 1977. Cloth, $4.95; paperback, $2.50)

with quite a few of these problems, and even manages to solve the notorious antithesis ebtween free-will and determination. We are witnesses to a dialogue between God and a Mortal, a self-torturing sinner, who believes at first that he would like to find a way out of the dilemma, but finally chooses to remain as he is, plagued with his sense of responsibility. In this dialogue, a splendid revelation, God turns out to be a Taoist, naturally, and leads our Mortal to the realization that sinning is nothing but causing pain to others. This Chapter 22 (pp. 86-110) ought to be translated into all major languages and given world-wide distribution (only with the express permission of the publishers ...

There are many such gems in this work, and we have to resist the temptation to quote profusely, preferring the reader to enjoy the thrill and suspense of meeting Zen and Tao in unexpected situations and contexts, such as gardening, the behaviour of dogs, management, or scepticism. Sometimes, the author's path leads to conclusions reminiscent of the ancient tradition: "the Saint is far older than the Sinner," and "... it takes countless life-cycles to learn what is perhaps the most important fact of the universe — evil is simply painful." But the corollary of this fundamental truth, namely that the Universe is maintained by voluntary sacrifice under the Law of Compassion, is not clearly stated, and so a certain lack of precision may even cause confusion. "It is a grave mistake to believe" — as do many Mahayana Buddhists — Nirvana puts one out of commission, so to speak, for helping others. The doctrine of Renunciation versus Liberation, or of Nirmanakayas and Dharmakayas, as given in H. P. Blavatsky's *Voice of the Silence*[1] would clarify the issue; it is the acceptance of the great reward, not the attaining of enlightenment, which renders further service impossible.

But there are times when Mr. Smullyan clearly delights in confusing his readers, be it only temporarily: he is sorry for being so sensible as to prefer "crazy" philosophers to sensible ones; he has terrific fun at "gorgeous" phrases such as "I couldn't fail to disagree with you less" where the context would imply "I couldn't fail to disagree with you more!" In certain passages, these little games become disarmingly boyish: "... one day Laotse chided Confucius for bringing great confusion (or should I say confusian?)..." And one suspects that there may be something like a Jungian principle of synchronicity at play even in matters of spelling, when the inability to describe the notion of enlightenment is called "ineffible" rather than "ineffable" or the "imminent" suddenly takes the place of the "immanent."

Perhaps it is not too surprising that an author so imbued with paradox should insist on at least a few convictions which, in his case, amount to contradictions: he is unexpectedly suspicious of astrology, and apart from his understandable rejection of pseudo-scientific explanations, does not come up with any valid reasons. As for telepathy, he categorically denies its existence! However, he admits being dogmatic about it, and promises to be delighted if proven wrong. Even his rare shortcomings are refreshing, and one would not expect this "crazy" but clever philosopher to offer solemn classifications of the recondite and the abstruse.

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[1]Chosen Fragments from the Mahayana scripture *The Book of the Golden Precepts*, translated and annotated by H.P.B.

Systematization would not look right in this *divertimento* and those who would prefer it heavier can go to the more classical oratorios.

A few pages of simple Notes indicating the origin of most quotations and giving parallel passages are practical and useful. As for the List of Suggested Readings, on Taoism and Zen, Chinese poetry and philosophy, that will make your mouth water, while the calligraphy on the initial pages of the four Parts will bring the gleam of dreams to your eyes.

ARMAND COURTOIS

The *Vakrokti-Jivita* of Kuntaka*

Dr. K. Krishnamoorthy's edition is a great improvement on De's second, revised and enlarged, edition of Kuntaka's valuable but difficult work brought out in 1928, its third edition issued in 1961 by Firma K. L. Mukhopadhyaya, Calcutta; and the Hindi editions by Dr. Nagendra and Ācārya Viśveśvara (1955) and by Shree Radhe-shyam Mishra (1967), which are based on De's edition for their text. For his edition Dr. Krishnamoorthy has utilized a fresh Manuscript of *Vakrokti-Jīvita*, obtained from Jaisalmer Bhandar, not used by De and the annonymous *Kalpalatā-viveka* (published in 1968) containing about a hundred *pratīkas* of the *Vakrokti-Jīvita* relating to *Unmeṣa* III and the *résumé* portion of De. Further, he has consulted works like *Alaṅkāramahodadhi*, *Kāvyānuśāsana* (of Hemacandra) and well-known Anthologies to settle the right readings of some illustrative verses. The new material has enabled the editor to present in this edition nearly a complete and pure text of the *Vakrokti-Jīvita* as far as this is possible today. The complete English translation added by the editor facilitates a better grasp of Kuntaka's text and his aesthetic concepts.

In the Introduction (pp. IX-XXXIX) Dr. Krishnamoorthy deals with a number of relevant topics. He informs us of the shortcomings of the editions of De as well as of the Hindi editions and gives a detailed account of the fresh material he has utilized in preparing his critical text. He discusses the two names of the author, "Kuntalaka" and "Kuntaka," and prefers Kuntaka as the correct form on the testimony of early writers like Mahimabhaṭṭa, Hemacandra, etc. He points out that *Alaṅkāra* (i.e., *Kāvyālaṅkāra*) is the general title of the work and *Vakrokti-Jīvita*, its specific title. He shows that Kuntaka must have composed his work *circa* A.D. 950 and that he was a Kashmiri and that he was "perhaps an elder contemporary of Abhinavagupta." He indicates how Mahimabhaṭṭa ridiculed Kuntaka's idea of *Vakratva* but almost all the later advocates of the *Dhvani* theory quoted Kuntaka with approval. He draws our attention to Ruyyaka's considered judgement of Kuntaka's work that it accommodates all the forms of *Dhvani* enumerated by Ānandavardhana in the different varieties of *vakratā* and that it holds *Ukti-vaicitrya* (=*Vakrokti*), and not *vyṅgyārtha*, to be of the

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*_The *Vakrokti-Jivita* of KUNTAKA. Ed. by K. KRISHNAMOORTHY. (Karnatak University, Dharwad. 596 pp. 1977. Rs. 40.00; £3.50; $10.00)

essence of poetry. He further notes how Samudrabandha, Ruyyaka's commentator, has rightly explained the relevant passage in the light of pertinent references to *Vakrokti-Jīvita*. He then discusses at length Kuntaka's idea of *Rasa* in relation to *Alaṅkāra* in the context of *Rasavat alaṅkāra*. He criticizes in this connection the views of De and Dr. Raghavan. After reading the restored text of Kuntaka's *Unmeṣas* III and IV in this latest and fuller edition scholars would agree with Dr. Krishnamoorthy's interpretation that according to Kuntaka all *alaṅkāras* such as *rūpaka*, *utprekṣā* and so forth themselves also get the designation *rasavadalaṅkāra* when they co-exist with *rasa*. Finally, Dr. Krishnamoorthy showers praise on Kuntaka, who attempts the task of critical appreciation and appraisal, in a total perspective, of almost all the major poets and playwrights in classical Sanskrit literature and whose literary criticism itself often rises to the level of good literature. This praise, it would seem, is just.

The text proper covers 283 pages. It is, no doubt, presented neatly and correctly, with some exceptions where we find misprints and mistakes in giving the precise sources of the verses quoted in the text. For want of space we refer here only to a few cases:

p. 8, v. 12 - originally belongs to Dharmakīrti's *Pramāṇavārttika* (*Svārthānumānaparicheda*. 29)

v. 20 - "*Samuvvasio*" is rendered into Sanskrit as "*Samuddhasitah.*" Either the original reading or its Sanskrit reading is wrong.

p. 27, v. 42 - This forms part of the verse "*Snigdha-śyāmala*", etc., cited later on in the text (II. v. 27).

v. 43 - is cited from the play *Rāghavānanda*. That the verse occurs in this play we come to know from Jhalkikar's *Bālabodhinī* (p. 182).

p. 33, v. 62 - forms the fourth line of v. no. 51 cited earlier (on p. 30).

p. 78, v. 16 - Hemacandra (*Kāvyānuśāsana*, p. 295) reads "*Dhusaritasariti*' which seems to be a better reading.

p. 135, v. 17 - This is cited from Bhāmaha (*Kāvyālaṅkāra*, II-31-cd).

p. 139, fn.2 - "II.71" should be corrected as II-11.

p. 167, 1.6 - *Śobhātiśayam āhitavāt* (? *āhi tavān*)

p. 169, v. 73 - Read "*Kāvyotkarṣaika*" for "*Kāyotkarṣaika*".

p. 174, v. 83 - Read "*Caṁda, ṇaliṇī, sajjanehiṁ, kīrai.*"

p. 189, v. 111 - is wrongly presented. It is a *gāthā*.

p. 221, v. 181 - Read *bimbaṁ* ; *ccia* for "via" ; *eva* for "*iva.*"

p. 223, v. 186 - Read "*Jīgīṣā.*"

p. 274, ll.5-6 - "*Yuktiyuktatvaṁ nāma*" (1.6) should follow "*Upapannamiti*" (1.5)

p. 276, ll.5-6 - The emendation "*patitasya*" is "bald" ; "*praviṣṭasya*" would be more appropriate.

The text is followed by an English translation (pp. 285-577). The translation, although not quite literal, keeps as close to the words of the text as possible and is lucid, elegant, and idiomatic. A few words and expressions are left out in the translation and only occasionally the translation corresponds not to the readings accepted in the text but to those relegated to the footnotes; for instance:

p. 20, l., (from below) - "*taccātīvaramaṇīyaṁ*" is left out in the translation."

p. 61, 1.8 - The translation "he was chanting all the while his holy incantations" (p. 347) follows *not* the reading accepted in the body of the text (*svādhyāyavandhyānanaḥ*) but the one (*svādhyāyabaddhananaḥ*) recorded in footnote No. 1.

p. 95, v. 49 - "*Saṇgeṣu*" is left out in the translation.

p. 167, v. 66 - "*Karaṁ vyādhunvatyāḥ*" is translated as "She waving *both* her hands." Now, the translation of this whole verse has been reproduced by the editor from his own edition of *Dhvanyāloka* (1974). There the above translation is perfectly in accordance with the textual reading "*Karauvyādhun-*

vatyāḥ" but here the reading is "*Karaṁ vyādhunvatyāḥ.*"

p. 241, v. 215 - The word "*puṁskokila*" is left out in the translation.

p. 282, last line - It is left out in the translation.

It must, however, be said in fairness to the editor that for a large volume like the one under review, covering over 590 pages, the lapses are few and minor. At the end Dr. Krishnamoorthy has added four useful Indexes and Errata.

This critical and fuller edition of *Vakrokti-Jīvita* by Dr. Krishnamoorthy is a masterly one and a valuable contribution to knowledge. He deserves the warmest congratulations on presenting this scholarly and excellent edition to the world of scholars interested in Sanskrit Poetics and Aesthetics.

V. M. KULKARNI

Jīvanmuktiviveka. By VIDYARANYA. Original Sanskrit text and English translation. (Volume 41 of *Brahmavidyā: The Adyar Library Bulletin.* The Adyar Library and Research Centre, The Theosophical Society, Adyar, Madras. xx+440 pp. 1977. Rs. 30.00; £3.00; $7.00)

This book is virtually an epitome of the spiritual lore of the Aryans or, say, the sages of India of yore, scattered through the Upaniṣads, the Sūtras, the Smṛtis, the *Rāmāyaṇa*, the *Mahābhārata*, the *Yogavāsiṣṭha*, and above all the *Bhagavad-Gītā*, which itself is universally recognized as the unique compendium of the self-same spiritual lore, revolving round the central theme of how to liberate the soul from the bondage of birth-death-and-rebirth. The compilation of the dramatic dialogue, presented in the *Bhagavad-Gītā* in melodious verses, is ascribed to the very sage Vyāsa or Vedavyāsa who is the author also of the great epic, the *Mahābhārata*, as well as of certain Purāṇas. The author of our *Jīvanmuktiviveka* is comparatively of a recent origin. And he presents the same subject in prose in his own fashion, backed, evidently, by his own personal experiences. It may be surmised that Vidyāraṇya, the author, himself attained to the status of a *Jīvanmukta* towards the close of his life, thereby setting an example of the *Jīvanmukti*, "Liberation in Life" as opposed to the *Videhamukti*, "Liberation after Death." Janaka, King of Mithilā, is the example *par excellence* of the *Jīvanmukta* personages known to history in India. Vidyāraṇya would be one of our age, so to say.

Vidyāraṇya was the name he adopted when he renounced the world as a *saṁnyāsin* in his later life. He was a Brāhmaṇa by caste and his name was Sāyaṇa. "He was the Prime Minister of the King of Vijayanagara — Bukka Raya — to whom he dedicated his best work, the *Vedabhāṣya* — the elaborate scholia on the Veda." (p. xi) "He is known to have written on almost every important branch of literature .... He lived in the fourteenth century." (p. xi)

The author has presented his dissertation in five *prakaraṇas* or chapters: *Jīvanmuktipramāṇa, Vāsanākṣayanirūpaṇa, Manonāśanirūpaṇa, Svarūpasiddhiprayojananirūpaṇa,* and *Vidvatsaṁnyāsanirūpaṇa.* The scholarly expatiation on the theme is further enriched by popular adages quoted at every step. The style verges on an interesting dialogue — questions and answers — in a traditional way.

> The path to liberation, according to Vidyāraṇya, is indicated in one word—renunciation. Though this word has received a number of different shades of meaning from several writers, old and new, Vidyāraṇya would not understand it in any but the formal orthodox sense in which the *Ṛsi*-s of yore (Hindu seers) principally employed it. Have no concern, bodily or mental, direct or indirect, with the world, live in entire isolation, so to speak ... (p. xii)

As for the translation, it is in its final shape and is as perfect as can be. It may be recalled that the work was first rendered into English by Professor Manilal Dvivedi as early as 1897. Later, in 1935, on the occasion of the Diamond Jubilee of the Theosophical Society, the work was issued as a commemoration volume with the translation revised by Pandit S. Subrahmanya Sastri and Shri T. R. Srinivasa Ayyangar. It is this very volume that is now issued for the second time as Vol. 41 of the Adyar Library Bulletin "with the translation revised by Dr. A. G. Krishna Warrier, so that the English terms used are more in tune with the original text" (p iii). Shri Warrier is one of the four eminent scholars constituting the Editorial Board especially for the work under review, the other three being V. Raghavan, K. Kunjunni Raja, and Radha Burnier. Apart from the exhaustive translation, it contains a glossary of technical terms, besides a highly informative Introduction, a Foreword, etc. The title of the work has been translated as *The Path to Liberation in Life,* wherein "Path" is a free rendering of the original -*viveka*, "discernment" or "discrimination."

B. CH. CHHABRA

The Buddhist Way of Action: A Working Philosophy for Daily Life. By CHRISTMAS HUMPHREYS. (A Mandala Book. Unwin Paperbacks. George Allen and Unwin Ltd., London. 196 pp. 1977. Illustrated. Paperback, £1.95)

This is a valuable reprint of a book published in 1960, originally titled *The Way of Action.* Its purpose, as Christmas Humphreys puts it, is to find

> the technique of right acting [as] distinguished from the far wider field of the right thing to do ... the how of action rather than the what. Perhaps in the end we shall find that they are the same.

It is not, he claims, a Buddhist book as such, though Buddhist thought permeates it. The sub-title "A Working Philosophy for Daily Life" describes it, though it does not convey the author's own intimate blend of the deeper aspects of common sense and luminosity of expression. The reader will find the book nobly rewarding, whether working through chapter by chapter — on the ingredients of action and the ways into action — or opening a page at random to pick out a seed thought for meditation, as, for example, on the One Life and karma (p. 99):

> But if all is one, all beings part of it, compassion is a flame that burns in the heart of all aware of it. This inward urge to serve and save is the outer expression of the One in the Many, the recognition in action of the inseverable unity of us all. It works to restore the harmony disturbed by acts which ruffled its response. It *is* that harmony. Compassion is indeed no attribute, no facet of a complex mind; "It is the Law of Laws —eternal Harmony; a shoreless universal essence, the light of everlasting right and fitness of all things, the law of Love eternal." As such it is the healing aspect of the karmic law, healing division and the countless wounds of self.

A brief Glossary and Bibliography complete the book.

L. MARR

Compassion Yoga: The Mystical Cult of Kuan Yin. By JOHN BLOFELD. (A Mandala Book. Unwin Paperbacks. George Allen and Unwin Ltd., London. 158 pp. 1977. Illustrated. £1.95).

"The Mystical Cult of Kuan Yin" (the sub-title) is treated in eight short sections arranged in order from simple folklore to profound esotericism. Much of the writing is autobiographical, giving charming word-pictures of the author's experiences in pre-war China, and it is liberally sprinkled with stories ranging from the superstitious faith of peasants to philosophical concepts of learned priests. The work rests on a fundamental understanding of Buddhist doctrine and as the power of belief in the Bodhisattva-Goddess is explored on every level the culmination is the breakdown or non-existence of the apparently solid boundary between subjective and objective experience.

The universal aspect of Compassion-worship is briefly considered and some comparisons with Christianity are made of which King Asoka would not have approved, as they are out of accord with Buddhist ethics.

The book includes a translation of the verse section of the Kuan Yin Sutra (Lotus, Chapter xxv) which may be a little more accurate than, but by no means so beautiful as, W. E. Soothill's; there are eighteen black and white photographs of statuary and paintings; a valuable iconographic Appendix; and a short Glossary.

A. F. PRICE

Ecological Humanism. By HENRYK SKOLIMOWSKI. (Tract 19 and 20. Gryphon Press, Lewes, Sussex. 54 pp. 1977. Paperback, £1.00)

There is a welcome new awareness of the need to control by intellectual analysis and moral judgement the so far unrestricted development of technology in an industrial society. This work is a well-contrived argument for the replacement of technology by an ecology aware of itself, that is, for control, by the mind which made them, of the instruments of man's advancement in power over his surroundings.

This Tract sees modern technology as part of the process of evolution at a time when man is no longer mentally or spiritually confined to his single planet but can conceive of himself as a morally significant part of the evolution of the Universe. The crux of the matter is well stated in the phrase: we give significance to our life in the attempt to transcend it. The twentieth century has seen the cult of Power pursued for its own sake at the cost of the sacrifice not only of human life in warfare and in economic adjustment but of the whole basis of human existence in the balance of nature, the forests, the atmosphere, the ocean, the soil. Man is polluting the four elements of which he himself is made up. The urge to intelligence which is implicit in the structure of a planet unique in the solar system has resulted, so far as man has yet handled it, in an anti-evolutionary impetus which threatens to reduce Earth to the sterility of the Moon or Mars or Venus.

As this Tract argues, Prometheus was the "patron saint" of human development. But Prometheus means Forethought, the power to foresee and avoid the consequences of the immediate moment's use of material power by exercise of the moral power of self-analysis and self-control. The most threatening aspect of the technological society is its total rejection

of all forms of moral responsibility. The Tract is an argument for the renewal of the sense of morality in its widest meaning — unless Evolution is to decide to abandon mankind as its creative instrument.

ALUN LLEWELLYN

Tribe, Caste and Religion in India. Ed. by ROMESH THAPAR. (Seminar Publications; The Macmillan Co. of India, Delhi. 168 pp. 1977. Rs. 9.50)

Until about a decade ago caste continued to be the principal preoccupation of Indologists, anthropologists, and sociologists, both Indian and foreign, writing or researching on Indian society. As a consequence caste is one of the most extensively analysed and voluminously documented phenomena of Indian society. One may list a string of eminent scholars who have made valuable contributions to research and writing on caste — Bailey, Dumont, Ghurye, Shrinivas, Madan, Beteille. ... Yet, there is very little to which one can direct those who wish to gain a comprehensive but a quick and a simple understanding of caste. It is particularly difficult to locate reading for the student-beginner, or for that matter for those with mature understanding and interest who wish to understand caste, not merely as a component of the traditional Indian social structure but as a vital element of the current context.

Much the same may be said of religion in India. The Hindu religion, and to an extent Islam and Christianity as practised within the framework of Hindu society, have attracted distinguished scholarship — Max Müller, Max Weber, and more recently Sarvepalli Radhakrishnan, offer valuable insights into the relationship between religion and society in India; but one must read extensively and in depth to gain a perspective on the issue. Moreover, most of the existing analyses have only a limited relevance for those who seek to grasp the implications of religion to the transition from tradition to modernity in India.

Romesh Thapar's collection of essays on *Tribe, Caste and Religion,* taken from past issues of *Seminar,* a monthly journal he edits, performs a valuable function in that these essays offer a brisk, simple, and yet a fairly rounded introduction to caste and religion in modernizing India. They are suited to the needs of the student-beginner as well as to those of the more mature explorer of social forms and structures seeking to understand caste and religion in India.

Thapar's section on Tribes does this — and more. Unlike caste and religion, the issue of tribal life in India has been very sparsely analysed or researched into. The definitions of terms like "tribe" and "tribal" continue to be vague and uncertain; the understanding of the tribal problem is extremely poor. Why has the Indian Government identified tribes as deserving of special care and protective discrimination? How is the problem of the tribals similar to and yet different from that of the untouchables? How do tribals live? What are the factors that integrate their societies and what is it that isolates them from the mainstream of Indian life? What are the implications of assimilation and isolation as alternative policies for action? One has to scrape together the meagre information available in Census data, the reports of the Commissioner of Scheduled Castes and Scheduled Tribes, and the few anthropological studies and writings by scholars like Fuchs, Haimendorf, or Elwin to answer these questions. A collection of essays that helps in the task is altogether welcome.

While the essays are valuable, they are not for the student or the scholar who is required to understand tribe, caste, and religion systematically or in depth. Although the authors are eminent in the field, the collection has not been conceived as a comprehensive reader or text. Nor, one imagines, have the authors been commissioned to do anything more than articles for general light reading. Another major shortcoming of the collection for purposes of serious study is the absence of references, footnotes, and bibliographies. These might have helped to elevate the book to the level of a serious student of tribe, caste, and religion in India.

SUMA CHITNIS

Croatian Poetry for Children. By DALIBOR CVITAN. Trs. by GREGOR MCGREGOR. (*Most/Editions le pont,* 50. Association of Croatian Writers, Zagreb. 104 pp. 1976. $2.00)

It is very difficult to "review" a book of children's verse, that is, not verse by children, but for children. One can only try to drag one's mind as far back, as close to childhood, as possible to see if one can get to the nub of this kind of poetry. And if one does this in order to review the present book, one immediately finds the first flaw in it. It cannot possibly be of much interest to usual, everyday, common or garden children. The poems in it are too adult in content. They fail where all other literature written especially *for* children tends to fail: they are what adults think will appeal to children. Poems like "Ninny Up a Mulberry Tree" or even "Wishes That Cannot Be Fulfilled" are so deliberately subtle or whimsical that a real child is quite likely to become bored with them, just as he is by a joke that an adult tries to explain to him. Quite a few of them remind a reader of the pop songs of the teeny-bop culture ("My Sweetheart, Katie" or "When I Grew Ill"). Is the editor including thirteen-or-fourteen-year-olds in his definition of children? True, most of these poems are limited in their emotional content, that is limited in the emotional response they are likely to call forth, but this, alas! is not a characteristic exclusive to chidren's verse. There are a very few poems, nonsensical, full of delightful word-play and rhythms, that I can imagine appealing to children, but, unfortunately, there are only half a dozen or so in the collection, and one of them occurs in the Introduction, not in the text.

The Introduction is another thing again. Surely the world of Croatian literature has not been hit by such paucity of matter that so many heavy-weight words have to be expended on such light-weight matter. The Introduction suffers from an out-of-place seriousness, long words, and endless footnotes; in short, an excess of scholarship. Could the editor not have said what he wanted to without resort to phrases like "mythical asemantic objectivity"? And there occur in it such fantastic statements as

> If according to Kierkegaard, fear is a somersault to freedom, then in Babic's poems ... we find only a genuine, honest effort to free children of fear by leaving them at its mercy.

Let us hope that Jugoslav parents in general do not cater to such ideas, leaving their children at the mercy of fear! The statement I liked best was this:

> the problem of death, whether presented as the romantic, metaphysical tragedy of Senoa's plague or the hermeneutic existentialism of Babic's snake, is not the prerogative of poetry for adults in which it has become *a central problem* but rather must also *find its place in poetry for children,* who

are just as interested in it as adults are.

In a book introducing poetry for children (not a doctoral dissertation in Psychology or Philosophy, one assumes), is all this necessary? It is small wonder that poems introduced with so much pomp and ceremony should suffer from too much sense, too much logic, and, what is absolutely lost on children, irony. The poems might have passed muster by themselves as some sort of light, or whimsical, or even peculiar verse, but, with this Introduction and labelled specially as verse for children, they are bound to raise eyebrows, to put it kindly. Let us hope they are not all in the category of Ossian!

GAURI DESHPANDE

True to Life: Genuine Christian Belief for Western and Eastern Modern Man. By JACOBUS A. ST. MORILYON LOYSEN. (Regency Press, London and New York. 126 pp. 1977. £2.50)

Jacobus St. Morilyon Loysen is a Dutch Christian minister who has travelled the world as a ship's chaplain. In this book he seeks to relate traditional Western Christian understanding and insights from Eastern Christianity, especially the theology of Sadhu Sundar Singh, to the world of evolutionary science. He believes that Christian belief can be reconciled with a truly scientific view of the world, if theology is "fully experiential," but his understanding of experiential theology is related to mystical experience and spiritual perception rather than secular life, situational demands, and public affairs (with which it is usually associated by most Western proponents of such experience-related theology). Arguing convincingly against authoritarianism whether of Biblical fundamentalism or scientific orthodoxy, Loysen sees God at work directly and indirectly in Creation, in terms of harmonious inter-relationships.

From the bases of the Fatherhood of God, the infinite value of the human soul, and the mystical power and presence of the Jesus of Christianity, the author embraces the world of scientific realities. Unfortunately, the discussion of the relationship between Science and Religion is at key points too superficial to be helpful, and the dimension of faith is not related in sufficiently concrete fashion to the world of space travel and computers. This is a defect in a book which contains much to ponder, particularly the illuminating quotations from Sundar Singh.

BRIAN COOPER

Men of Mystery: A Celebration of the Occult. Edited by COLIN WILSON. (W. H. Allen, London. 206 pp. 1977. £3.95)

Colin Wilson welcomes the recent interest in man's "magical" potentialities, long repressed by civilized automatic habits, but his mixed selection of "subjects" leaves one puzzled. Rasputin and Gurdjieff, to whom he himself devotes some thirty pages, still remain mysterious, with uncertain reputations. Oliver Marlow Wilkinson writes from personal experience about Aleister Crowley. The latter made evil his good, achieved a range of "magical" phenomena and never repented, yet ended by calling his life worthless. Hellfire Dashwood and his group, described by Pat Silver and Jesse Yasky, Jnr., seem eighteenth-century forerunners of some of today's permissive "occult" groups. The two writers also present Uri Geller as a genuine psychic [though later evidence seems to in-

dicate that whatever powers he possesses are mixed with clever conjuring]. Their third subject is Nostradamus, who deliberately obscured his rhymed prophecies so that "only those armed with the key of wisdom would clearly understand." They give some accepted interpretations, but could there be other meanings? The essay on Mesmer by Peter Tomkins is claimed to be "generally historical" but the style, unfortunately, is romantic tushery, so that credibility is lost.

On the credit side, two contributors genuinely admire, one might almost say, revere, their subjects. Christmas Humphreys writes excellently, with a devotion that needs no dramatics, about Helena Petrovna Blavatsky. Her life and impressive powers, intuitional, intellectual, and psychic, were all dedicated to the aim of the Theosophical movement, "the formation of a nucleus of universal brotherhood." Ethics, she declared, were more important than psychic laws and facts, and right ideas than organizational labels. Kit Pedlar's exhilarating appreciation of the controversial genius Nikola Tesla reveals the latter as far ahead of his time. He stood for the coming science, and the idea of "alternative realities" was, for him, a fact.

> Contemporary science is now beginning to divide into two separate and largely incompatible systems of thought. On the one hand we have what I call institutional science with its highly developed and essentially mechanical sense of reality and, on the other, a nascent and more fragile belief system which proposes that nature does not break down at all into fully describable systems which when fitted together make a complete and understandable whole. This second category of belief also holds that institutional science is inadequate, narrow and self-limited and produces biased descriptions of reality which can only fit the method itself and all its limitations. Instead it questions the myth of objectivity and proposes that there are alternative frameworks of reality and that these essentially depend on the attitude and perceptions of the individual. Although it is an over-simplification, it suggests that the individual is an integral and creative part of the fabric of nature and that his own being and existence would, if fully developed, make this reality just as "real" as the external, physical and allegedly objective version used by the institutional scientist. This new science, which I hold to be so important to the development of man, is easy to talk out of existence and I know this from personal experience. (pp. 69-70)

To anyone convinced of the reality of the astral light (the *Akasha* of Hindu science) — that subtle invisible plane of substance, the energic link between thought/imagination and physical objectivity — Pedlar's belief that Tesla "had access to an aspect of nature, or frame of reference, which is denied to most of us" is logical. Pedlar's own *credo* is also revealing, and inspiring:

> I believe that the structure of the Universe is not a grey neutral framework of atoms, radiation and galaxies but is a sentient, living whole which is subject to a continuously evolving design process of which we have no overall concept, but which some individuals can glimpse in brief flashes. This view can easily be dismissed as a thin restatement of Pantheism, but I believe that at times Tesla experienced this connection and communication with the language of the Universe. I do not at all mean that he was subject to great visions of a personal God who spoke to him, but that he was able occasionally to understand or to have revealed to him aspects of a living integrated whole. (p. 79)

These two essays just mentioned are in a different "framework of reality" from the rest. Can we hope that they are true pointers to the future?

FREDA MANN

Ends and Sayings

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER, *Hudibras*

FRITZ SCHUMACHER

Terms like "watershed" and "turning point" have been appearing of recent years to describe the beginning of a change of outlook, a new style of thinking, growing stronger every year. Ecology, for example, points to the living unity and balance of nature, as also to man's responsibility in his intimate relationship with it. The effects of exploitation have produced justified alarm. In economics and industry it is the same story. Vast impersonal organizations, in their subservience to technology, have made workers little more than parts of a machine. Slowly it is being recognized that this pattern of production is self-defeating, not only in the soul-destroying effect on the workers, but also because the sophisticated end-products are inappropriate to the real needs of many of the people to whom the goods are marketed.

Fritz Schumacher, for the title of his book on "Buddhist economics" (in which people matter), used the magic phrase *Small Is Beautiful,* that struck the keynote of the new movement. Its practical aspect found embodiment in the movement for alternative technology, i.e. simple tools and techniques that suited the needs, the circumstances, and the intelligence of users, particularly Third World peoples. In the economic world, the change is seen in the increasing practical encouragement being given by Western government bodies and others to small businesses and enterprises that keep the personal touch and give everyone in them a feeling of identification and responsibility.

Schumacher's book *A Guide for the Perplexed* (a title taken from Maimonides) was published in September 1977 (Jonathan Cape) only a few days after Schumacher's death. It challenges the materialist outlook by asserting a meaning and purpose to life. Among other thought-provoking ideas, it posits four great Truths, four great Levels of Being, a progressive qualificative unfolding of consciousness through the kingdoms to the self-consciousness of man, "a power of unlimited potential." There is progress from the limitations of outer circumstances to inner freedom, from separateness to integration; inwardly, self-knowledge combined with intuitive understanding of other selves, and equally a recognition of the right relationships of all that is "out there" in objective existence — a reconciliation of all seeming opposites.

One can query Schumacher's meaning sometimes, as in the contradictory concept of: at the highest level "a *personal* God [even though above all human persons] the Unmoved Mover" — yet he is a figure of real inspiration. Brigadier Vickers of the Soil Association is quoted by Anthony Blond (*The Bookseller,* 24 September 1977) as saying that he had served many famous men, including Churchill and Montgomery, but none so great as Schumacher. Blond himself wrote of Schumacher's joy and innocence:

> The last thing Schumacher wrote was a foreword to a little book about the virtue

and value of weeds. Nature, he wrote, is not utilitarian, but full of inventiveness, wonder, joy, surprises and humour. He could have been talking about himself.

COMPASSION IN ACTION

The Address by Michael Fryer, President of the Crusade Against All Cruelty to Animals, at the Annual General Meeting, 20 October 1977, was an example of the luminous sanity shown by true compassion. We regret not being able to quote it in its entirety. In the 1950s Michael Fryer and Margaret Cooper made use of documentary films that presented, without blurring the issue, actual horrifying examples of man's inhumanity to animals. These upset people and they themselves had to counteract the strain of presentation by concentration on the need to rouse audiences to positive action, instead of fruitless emotion or useless regret at making so little impact for the sorely needed reform.

Excessive emotional reaction can, if we are not vigilant, mislead us into equating such reaction with genuine compassion —the compassion which demands considered thought and action as a means of improving the lot of animals. Even worse, excessive emotional reaction can lead us to adopt a somewhat hypocritical attitude towards animals. If all those people who jam a newspaper's switchboard in response to a pathetic news story of an animal in need were to channel their emotions and efforts into regular and consistent help for the countless animals who are in *constant* need, the animal cause would benefit immeasurably thereby.

We .... should not feel guilty at being unable to do more. The responsibility of each and every one of us is to act according to the dictates of our individual conscience. The extent to which this drives us to devote our time and energies to the animal cause will vary with each person but the essential thing is that we do our best. ...

We cannot *force* the evolution of man's humane consciousness faster than it is able to progress. ... We have to face the fact that most people are still at the stage when they are concerned only about *people* and mainly their *own* families—not the family "down the road" or "across the ocean." How much more difficult it is, therefore, for this type of person to extend their circle of compassion beyond their own personal pet! It may take generations before they do so. ... This is not a policy of defeatism but of realism ... concentrating our thoughts—from which all our conscious actions spring—on what we *can* achieve and not wasting our energies on wishful thinking or in overreaching ourselves.

Cruelty ... seems to be like the mythical many-headed hydra which grew another head as fast as one was cut off. Even when the odds are so great against us, however, we cannot afford to despair at any apparent lack of progress or bemoan our inability to achieve more, *provided* we are doing the utmost we possibly can to help our cause.

... I believe that we are called upon to do our best in whatever cause we take unto ourselves and then, having done so, to leave the result in other hands—the hands of God—a Higher Intelligence—a Supreme Force—call it what you will. For those who cannot accept the concept of a Supreme Mind or Force behind the Universe then I would substitute evolution—the evolution of man's moral consciousness.

It is not for us to demand to see the end results of our actions. It is sufficient that we act.

The Crusade, like so many voluntary organizations, depends on the dedicated work of a few, and would welcome helpers.

VIOLENCE ON TELEVISION

Periodically the worrying question comes up of the influence on viewers, particularly children and adolescents, of the proliferation of violence on TV. Dr. Belson, reader in research methods at the North East London Polytechnic, presented a report to the

psychology section of the British Association at Birmingham, on 6 September 1977, of his findings in comparing the behaviour and viewing habits of 1,565 London boys, aged between 13 and 16, during the years between 1959 and 1971.

> Among the boys who had watched a lot of violence on television, 7.5 per cent confessed to having engaged in serious violence themselves; 56 per cent had committed some kind of violence; 86 per cent swore or used bad language, and 18 per cent were violent in sport or play. The violence admitted to by those who watched less TV was markedly lower. (*The Guardian*, 7 September 1977.)

The violence was graded at six levels. At the three highest there were over 9,000 acts of violence during six months, though Dr. Belson admitted that there might be other factors than TV responsible for some of it. The types of programme most conducive to imitation were those in which violence was dragged in for its own sake, not necessary to the plot, or was over-realistic. They included also violence by the "goodies" or by characters in Westerns. Violence in sport, cartoon films, science fiction, or slapstick comedies did not arouse as strong a reaction nor, according to Dr. Belson, did violence in news programmes induce callousness.

Katherine Whitehorn, feature writer in *The Observer*, pointed out (11 September 1977) that Dr. Belson's report

> looks like proof for what common sense always suggested: that if the advertising industry pays millions a year on the grounds that TV does influence people, it's pretty absurd to assume that the bashings and beatings that hold the adverts apart do not.
>
> The Home Office Survey may say there's no direct connection between violence watched and violence acted out, but what there certainly is is desensitization. And I know that even from my own sheltered experience. A couple of years ago a girl was murdered in our street (private crime of passion, not TV). I saw her lying dying on the pavement wrapped in a blanket; my children heard the shots; and to tell the truth it didn't move us much; we'd seen it all before, after all, so many thousand times.

The all-too-common passivity that responds automatically to the hypnotic effect of high-pressure advertising and demagogic propaganda also lays the viewer open to the TV influences, without discrimination or reason as protection. Both broadcasting and education authorities, as well as parents, have responsibilities, therefore, as to what children view, and also how.

CANCER HAZARDS

Cancer research indicates that the immediate causal factors are many—hereditary aspects, stress, behavioural customs such as smoking and wrong diets, hazards in industrial manufacturing processes, and environmental pollution generally. Anthony Tucker (*The Guardian*, 7 October 77) reports on the findings as regards the effect on human organisms of the two million pounds' weight of hexachlorbenzene (a by-product of pesticides) manufactured in the United States each year. Although the Turkish Government hushed up a major disaster in 1955 when seed grain treated with HCB was used for bread, American research has now found trace contamination by it in mothers' milk and the Laboratory of the Government Chemist has detected low levels of it in many butters.

Geoffrey Lean (*The Observer*, 9 October 77) reports on the detailed study made at the National Cancer Institute, Bethseda, Maryland, of the atlas published by it the year before, covering the United States and colour coding the types of cancer in each county, between 1950 and 1969. This

research showed higher levels of lung cancer around copper, lead, and zinc melting works, with more bladder, liver, and lung cancers near chemical industries. Counties with a high level of petrol plants had an abnormal level of nasal, lung, and skin cancers compared with counties without refineries — and the public as well as workers may be affected.

As more and more hazards come to notice from advances in technology, the symbolism of the Northern Buddhists' Three Halls seems to have increasing meaning. For, while the First Hall is simply the phenomenal world of the senses, the Second is the Hall of Probationary Learning. Though it refers primarily to the psychic realm that science and psychology are beginning to explore, it still describes today's technological achievements. For in this Hall "thy Soul will find the blossoms of life but under every flower a serpent coiled." Only in the Third Hall of Wisdom is one beyond danger. For Wisdom, being free from "the great dire heresy of Separateness" sees Life as a whole, and realizes all that has to be taken into account when working with Nature.

Betrayal

Versed in the art of betrayal,
We betray that which we love
And that which we do not love,
Finding no difference between the two

Bound by our own intrigue,
Heaven's loss surrounds us.
That which we are obscures
That which we might have been.

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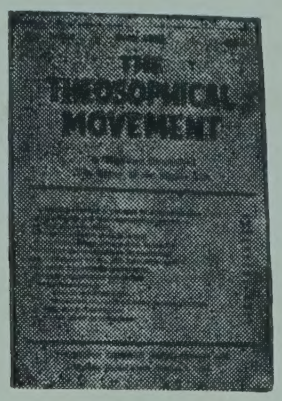

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THE ARYAN PATH

The last two issues of THE ARYAN PATH *to be published have been March-April 1977 (2 February 1981) and the Special Advance issue: 1979 (28 April 1981).*

THE ARYAN PATH *has gone through great difficulties in recent years. During the latter half of 1978 and the early months of 1979 circumstances beyond the publishers' control made it necessary to divert indispensable staff-time to critical work in other departments of the publishing trust. Work in the editorial department could be resumed only about the middle of 1979; and MSS. for two issues were placed in printers' hands. Unusual difficulties, mechanical and technical, arose at their end, so that the first dispatch after the gap could be only in August 1980 and could be followed by the next two only at intervals of several months.*

The present issue for January-February 1978 will be followed, it is hoped, within a month or so, by that for May-June 1977 and after that, by 1978 and 1977 issues alternately. The 1979 issues (which will constitute Volume 50) will be taken up on the completion of the 1977 Volume.

Publishers' decisions as to publication beyond Volume 50 will be announced later. Meanwhile plans have been made to complete the publication of the Volumes up to the end of 1979 (i.e. Volume 50). Further announcements will be made in the delayed issues as they are published. It appears probable, however, that the present series of volumes of THE ARYAN PATH *will conclude with Volume 50 and that a new series, perhaps with the journal as a quarterly, will be issued as from some date from which regular publication can be ensured. It is already clear that there will be no volume as for 1980 or 1981.*

We are grateful for the great patience and sympathy shown by our subscribers, contributors and readers. We shall endeavour to fulfil their trust.

August 1981

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